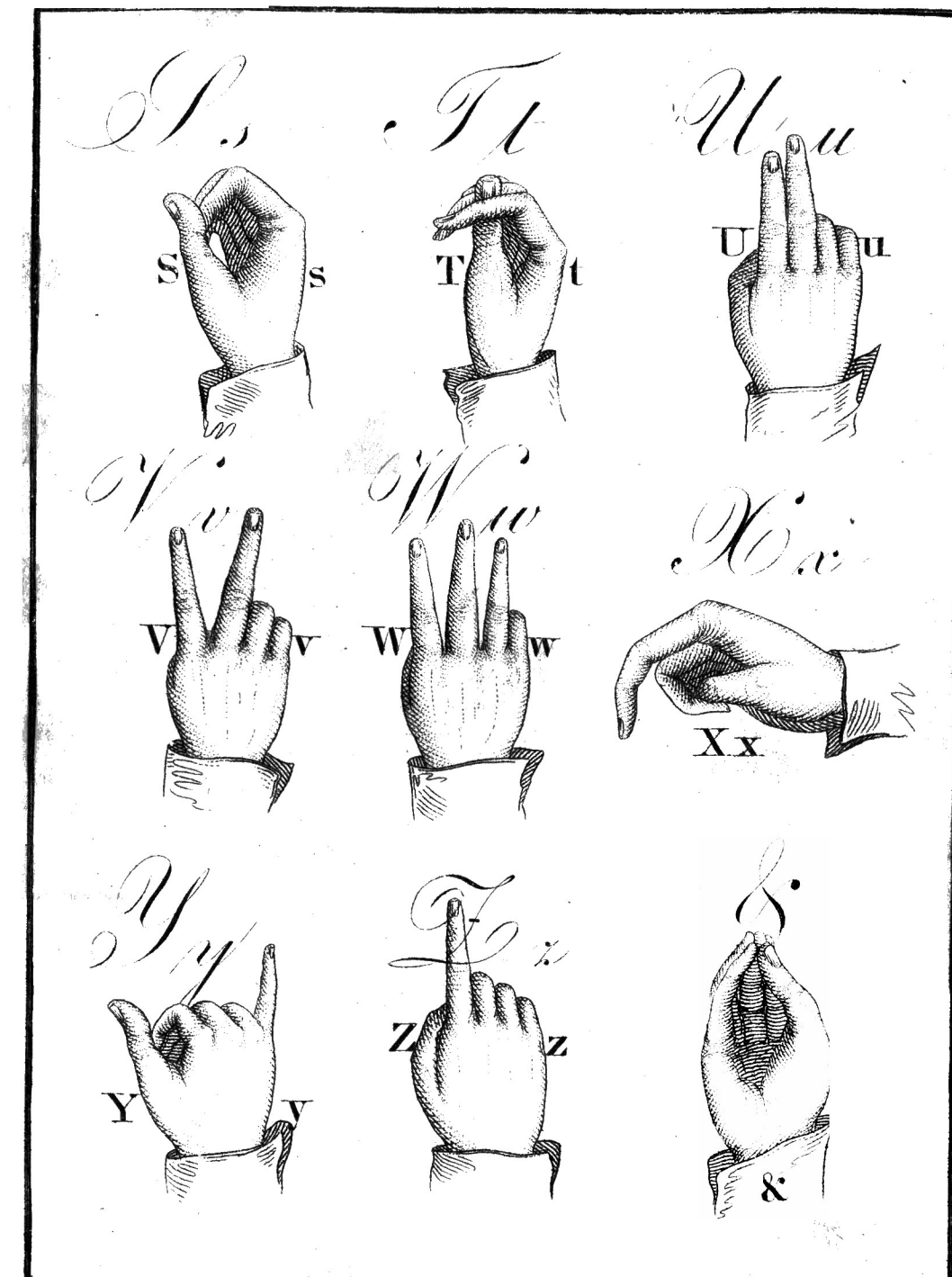
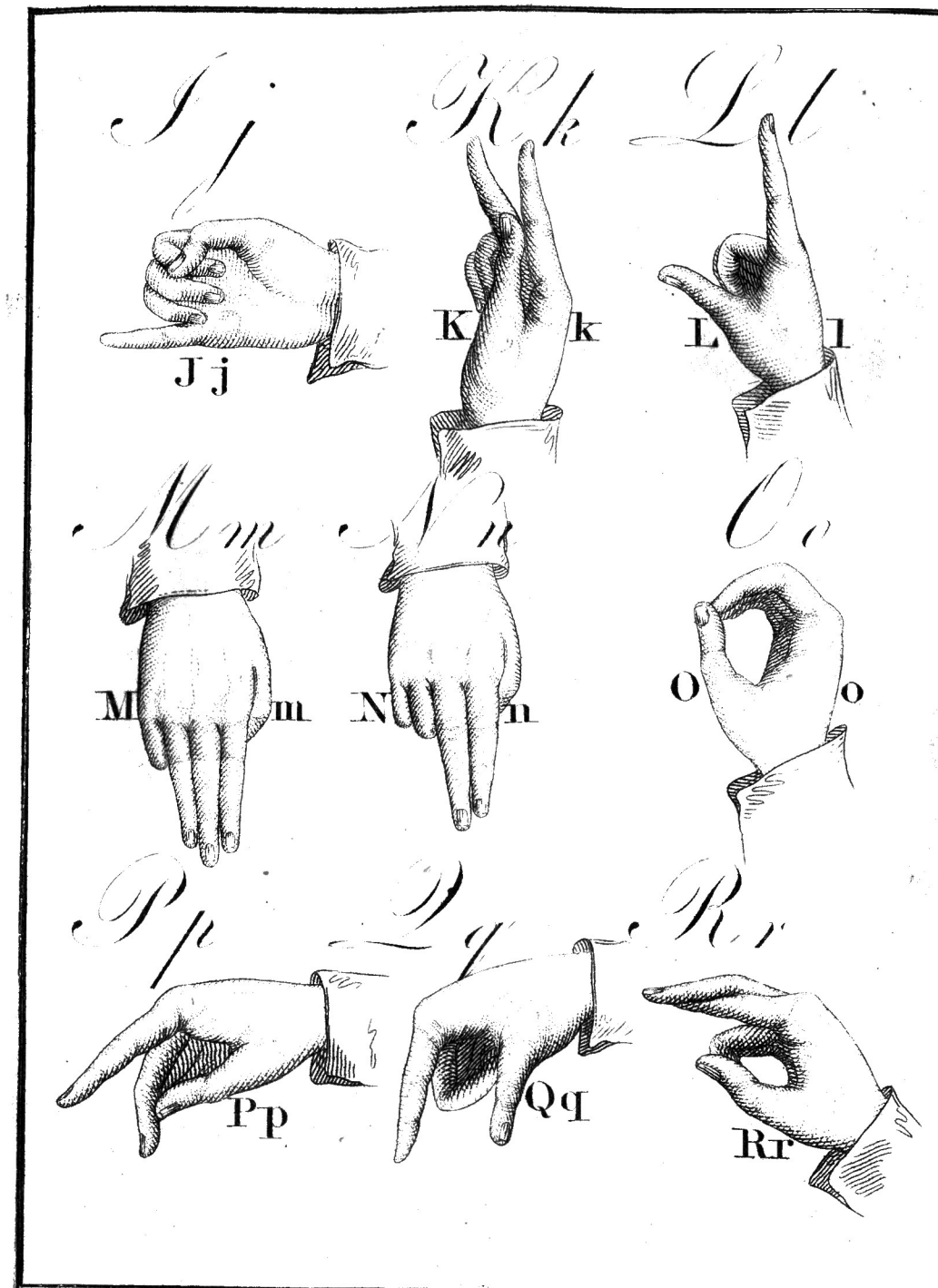
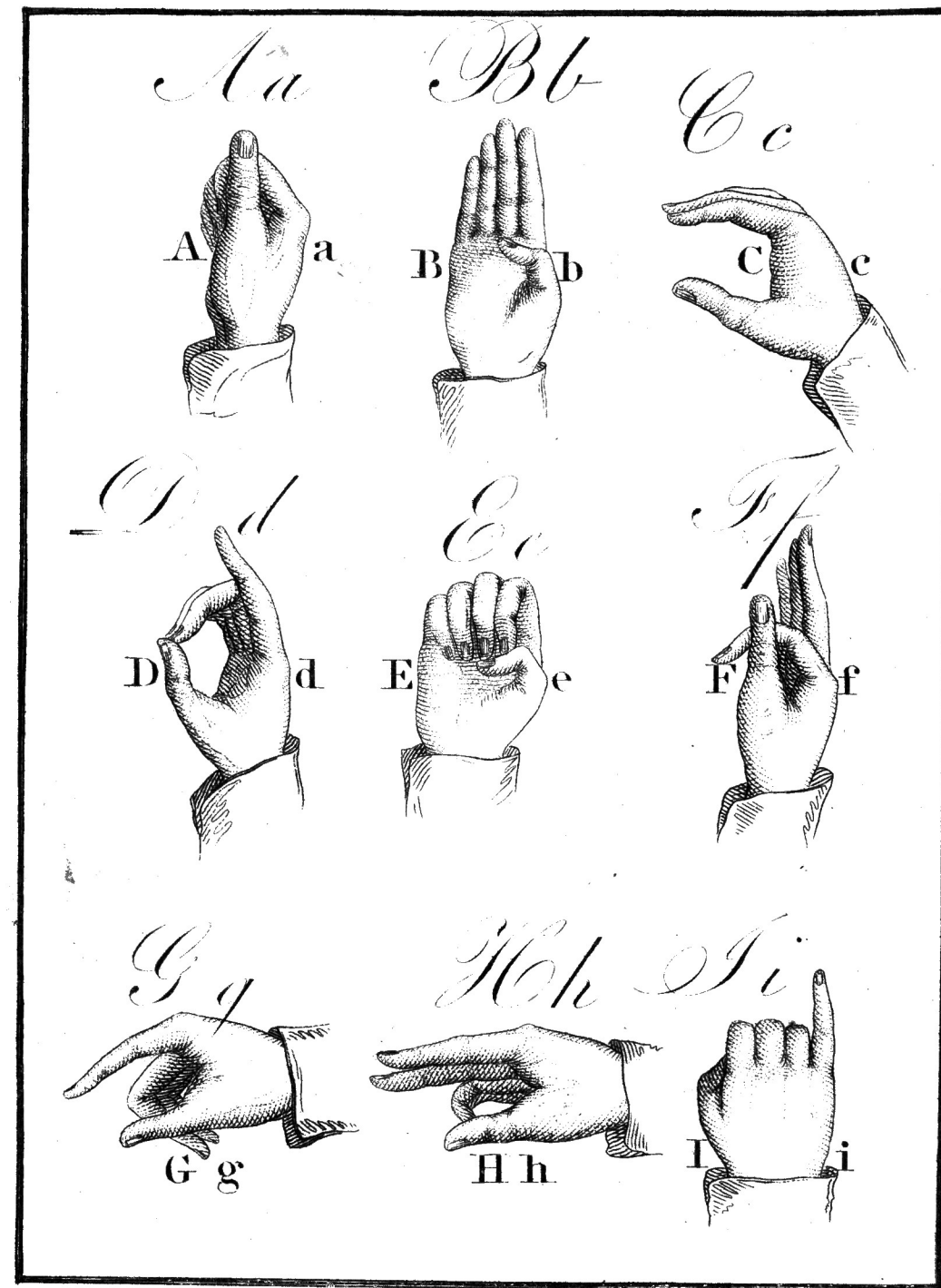


Mr B. Fane's Book

MANUAL ALPHABET USED IN THE PENNSYLVANIA INSTITUTION FOR THE DEAF AND DUMB.



TALES OF THE DEAF AND DUMB,

WITH

MISCELLANEOUS POEMS,

BY JOHN R. BURNET.

Wm. B. Ford

NEWARK, N. J.

PRINTED BY BENJAMIN OLDS.

1835.

PREFACE.

The *title* under which this little volume is adventured into the world may, perhaps, make it necessary to inform the reader that nearly two thirds of its contents consist of *facts* and *documents*. If a *tale* be considered as a narrative, fictitious in whole or in part; then there are only two tales in this book: the Orphan Mute, and Emma. But the word is by no means confined to fiction. Walter Scott entitled his History of Scotland,—‘Tales of a Grandfather.’ ‘Tales of the Deaf and Dumb,’ then, may be a proper title for a volume, embracing sketches of the principles, history, and present state of the art of instructing the deaf and dumb, statistics of the deaf and dumb, and anecdotes of deaf and dumb persons; though all these are strictly authentic.

The aim of the author has been to make the volume, both valuable and interesting to the two classes of readers for whom it is mainly designed; namely, the educated deaf and dumb, and those who take an interest in the education of this unfortunate class. In this he trusts he has not been wholly unsuccessful. In particular he has collected more minute and accurate information concerning the American institutions for the deaf and dumb than can be found collected in any other work; and he has inserted an original essay ‘On the early Education of the Deaf and Dumb,’ which it is believed, may be of much use to the parents of deaf and dumb children, who may wish to begin their education at home. The engraving of the manual

alphabet which accompanies the work, will enable any person to acquire the art of talking with the fingers in a few hours, and a few weeks practice will give a surprising degree of expertness in its use.

The 'Orphan Mute' was written with the view of exciting the attention and interest of that numerous class of readers, to whom a fictitious narrative, particularly if it be a love story, is the most attractive kind of reading. Though the characters are purely imaginary, the incidents are, we think by no means improbable.

The poetical pieces at the end of the volume might, perhaps, appear to more advantage if published separately, but having promised them in our prospectus, (which was published before we had any idea that the documents which we have since collected, would take up so much of the volume,) we accordingly present them to our readers, even at the risk of their being entirely overlooked. Should they find readers, we hope those readers will be lenient to their imperfections, considering that they are the productions of a young man who lost his hearing at the early age of eight;—whose education, such as it is, was acquired by his own efforts in the intervals of his daily labour for his daily bread, and from such books as fell in his way,—assisted only by the kindness of a sister a few years older than himself.

If any of our readers should have a curiosity to know more of the author, they are referred to 'My Sister's Funeral.'

We beg leave, here, to return our warm and heartfelt thanks to the many kind friends who have encouraged and aided us in publishing this work.

It only remains to apologise for the unexpected delay in the publication of the work. It was the result of circumstances beyond our control.

CONTENTS.

	PAGE
On the early domestic Education of the Deaf and Dumb, - - - - -	7
What the Deaf and Dumb are before instruction, -	47
History of the Art of instructing the Deaf and Dumb,	51
AMERICAN INSTITUTIONS.	
Hartford Asylum, - - - - -	73
New York Institution, - - - - -	82
Asylum at Canajoharie, - - - - -	100
Pennsylvania Institution, - - - - -	101
Kentucky Asylum, - - - - -	105
Ohio Institution, - - - - -	107
Summary, - - - - -	109
Statistics of the Deaf and Dumb, - - - - -	110
Deaf, Dumb and Blind Persons, - - - - -	120
James Mitchell, - - - - -	125
Victorine Morisseau, - - - - -	131
Julia Brace, - - - - -	136
Deaf and Dumb Authors, - - - - -	144
Compositions of the Deaf and Dumb, - - - - -	146
Albert Newsam, - - - - -	149
A New Jersey Mute, - - - - -	150
The Orphan Mute, - - - - -	152
My Sister's Funeral, - - - - -	182

Emma, a Poem,	-	-	-	-	-	189
Miscellaneous Poems.						
The Battle of Trenton,	-	-	-	-	-	199
Passaic Falls,	-	-	-	-	-	207
The Brook,	-	-	-	-	-	214
Winter,	-	-	-	-	-	217
Address of the Deaf and Dumb to the Blind,						221
My Home Farewell,	-	-	-	-	-	223
Thanksgiving Hymn,	-	-	-	-	-	224
The Missionary's Farewell,	-	-	-	-	-	226
Winter Comes,	-	-	-	-	-	227
Sonnet to Spring,	-	-	-	-	-	228
Notes	-	-	-	-	-	229

ON THE
EARLY DOMESTIC EDUCATION
OF CHILDREN BORN DEAF,
OR WHO HAVE LOST THEIR HEARING BY
SICKNESS OR ACCIDENT.

The number of the DEAF AND DUMB, those most unfortunate beings who, by the deficiency of a single sense, seem to have been rendered, in a great measure, outcasts from society, is much greater than any one ventured to suppose, before an enumeration of this class had been, in several countries, actually made. These enumerations show one deaf mute, on a general average, to every fifteen hundred souls! There is, therefore, every reason to believe that there are not less than HALF A MILLION of our fellow beings DEAF AND DUMB! True, this is but an estimate; but the number in our own country has been ascertained. By the census of 1830, the United States *then* contained *six thousand one hundred and six* Deaf and Dumb persons, and if this number has increased with the rapid increase of our population, which is very probable, it must now amount to nearly seven thousand. The subject, therefore, of these remarks, namely, the means which even their own parents and friends may successfully use to rescue these unfortunate beings from the ignorant and degraded condition to which they are too often consigned, is not interesting merely to the curious, or to the professed teacher of the Deaf and Dumb. It comes home to the firesides of *five thousand families* in our land; it makes a direct appeal to the *hearts of five thou-*

sand mothers; nor is it without interest to all,—for no condition or situation in life is exempt from this desolating calamity; and who among my readers can say that their own families may not be so afflicted? nay, if they have children yet in infancy, that some of them may not become deaf by sickness or accident, and consequently dumb?

The increasing attention which of late has been paid to the peculiar claims of the Deaf and Dumb, is as pleasing to the philanthropist, as it is honorable to the enlightened benevolence of the present age. Only twenty years ago, there was not a single school for the thousands of our own deaf and dumb population, and only about twenty-five for the tens of thousands in Europe. Now there are about *one hundred and thirty* institutions for the Deaf and Dumb in the world. Our own country presents *six* well conducted institutions, which now dispense the blessings of education to about *four hundred and fifty* of our fellow beings who, without education, would be, even in this land of Christianity and civilization, condemned for life to a lot worse than that of the most ignorant savage.

But, though much has been done for the unfortunate deaf and dumb, much, very much yet remains to be done. The work is indeed well begun, but it is only begun. If we can look with satisfaction on the pleasing spectacle of four hundred and fifty of these once benighted minds now rejoicing in the dawning of the light of knowledge; we cannot shut our eyes on the thousands who still sit in utter darkness. We cannot forget that there are at least two thousand deaf mutes now living among us, who have grown old without instruction, and whose lot is therefore without remedy; and that, unless more is done, and speedily done for them, at least one hundred of those who are now waiting for instruction, must *annually* pass the same fearful limit, and sit down in the shadow of ignorance forever!

7 Still, when we look at the past, there is much encouragement to hope for the future. Private benevolence has already done much, and we trust that pity for the unfortunate is not extinct among us. The Legislatures of *eleven* States have made provision for the education of a portion of their indigent deaf and dumb population; four of these have even extended this provision to all of this class within their limits, instead of making it the privilege of a favored few, and we hope yet to see every State in the Union follow so noble an example. The art too, of deaf mute instruction, thus encouraged by these substantial proofs of public approbation, has received a new impulse, and we trust the period is not distant when the deficiencies yet admitted to exist in the practice of an art so lately introduced among us, will be fully supplied.

But it is not only within the walls of an institution, and under the care of a professed teacher, that the mental and moral condition of the deaf and dumb can be improved. On the contrary, it is too true that all that the ablest teachers of the deaf and dumb can do, during the scanty period usually allotted to the education of this class, will not, in most cases, raise them to a level with the well educated who hear, unless, like these last, they have had the advantage of early domestic instruction. Though so much has been done for them, nothing, at least in this country, has yet been done to remedy this greatest of all their wants. We leave these immortal minds to vegetate for the first twelve or fifteen years in utter darkness, and then we expect to teach them in the space of four or five years, not only all that others acquire by study, but also all that incalculable mass of information which, with those who hear, accumulates in the memory without a sensible effort on their part, not only from the conversations in which they take part,

but still more from those daily and hourly remarks to which they are accidental listeners. Were it possible that the thousand active scenes of twenty years could be rehearsed in the school room during five, still how much will the representation fall short of the impressive force of the reality!

Hence it is, and the remark cannot be too emphatically made, that if we would raise the deaf mute to a level with his well educated hearing and speaking brothers and sisters, we must begin *his* education, like *theirs*, at home in the family and social circle, and as early as theirs begins; that is, as soon as he is capable of distinguishing the persons and objects around him.

Yet important as this principle is, it is a lamentable fact that deaf and dumb children receive, for the most part, no education whatever while they remain at home; and thus their teachers have to cultivate in their minds, not only a soil untilled, but, as might naturally be expected, overgrown with weeds and briars.

If, as a distinguished foreign teacher remarks, we must often blame the *negligence* of parents and relatives, the evil proceeds still oftener from their *ignorance* of the proper means to be employed. That this ignorance should exist, is matter rather for regret than surprise, when we reflect that these are cases which popular prejudice has, from time immemorial, regarded as admitting no remedy; and that, though these prejudices are fast yielding to the undeniable evidence of facts, still the art of instructing the deaf is confined to a few, and is yet regarded by most, even of those who are convinced of its utility, as an incomprehensible mystery. It can hardly be believed that any parents will refuse to discharge the sacred duty of education, which they owe to their deaf and dumb as well as their hearing children, when *means*, sanc-

tioned by reason and experience, have been pointed out to them. Wilfully to neglect such means when known, is a crime, condemned alike by the voice of nature, of humanity and of religion. To be ignorant of them is no small misfortune; for deaf and dumb persons who, if brought up with care and kindness, would often become a pride and a blessing to their families, will certainly become to them an affliction and a burthen, heavy in proportion as they are neglected. No books, however, have yet been published in this country, from which parents could learn what ought to be done, and what has been successfully done in similar cases; to supply, in some measure, this great defect is the object of the following remarks.

During the first months of existence, there is no perceptible difference between the hearing child and one born deaf. Both utter the same cries, when prompted by pain or hunger; and both are equally inattentive to sounds as to every thing else which does not interest their oyster-like existence, an existence which may be compared to a long sleep. In a few months, the mind, growing with the growth and strengthening with the strength of the body, begins to arouse from this lethargic slumber; to attend to and distinguish the diverse sensations that assail it on every side; to discover by the success of those first efforts which nature, or rather instinct prompts, its power over the muscles of the body, and to exercise that power, first as a means of supplying its few wants, and then for the mere pleasure of exercising it and acquiring by its means a knowledge of the forms and qualities of the objects around it. Among these powers it finds that of producing vocal sounds, and from the time it makes this discovery, the difference between the hearing child and the child deprived of hearing, begins; a difference, small indeed at first, but too often destined to widen into an almost impassable gulf.

The same lesson of experience that teaches the mind of the child its power over the arm, which, it can by an effort of the will cause to stretch forth and grasp an apple, teaches it that it possesses the like power over the muscles which produce sounds. The child begins to imitate by a sort of sympathy those words which he heard his mother pronounce to him, and learns their meaning by her looks and gestures. His ear informs him when his imitation has been successful and teaches him how to correct his pronunciation. "Thus he goes on without attending to those motions of the throat, tongue, and lips which produce sounds, but regulated solely by the ear, from indistinct prattlings to the acquisition of intelligible speech" the noblest faculty of man.*

The deaf child has the same power of producing sounds, and, in fact often exercises it without knowing it. But experience can never inform him of its existence. He has the sense of imitation; but hearing no sounds, he could only imitate the movements of the vocal organs which produce them, movements which, escaping as they do the observation of most of those of mature understanding, the child of himself was never known to remark, beyond the mere outward motions of the lips and, perhaps, tongue; and these, though they *modify*, have no agency in *producing* vocal sounds. Hence the deaf child *remains* dumb, while his hearing brothers *learn* to speak.

Still, the deaf and dumb child understands, in common with his hearing brother, by the instinct of sympathy, the looks and gestures with which his mother accompanies her words; and if she would only continue to talk to his eyes, and to teach him signs as she teaches his hearing brother words, a language would soon be established between them not only sufficient for all the wants of childhood, but capable of expanding with the developement of the child's understand-

*Edinburgh Encyclopedia.

ding, and of aiding that developement as much as the language of sounds aids his speaking brother's.

But, unfortunately, the mother too often forgets that she possesses *two* languages, one for the *ear*, and the other for the *eye*. Hence when she first makes the agonizing discovery that her child is deaf and will become dumb, she thinks the misfortune irremediable. She recalls to mind the appalling and all but impassable gulf which, after years of neglect, separates the mind of one born deaf from the cultivated and enlarged mind of his hearing brother, and she imagines that this vast gulf is already fixed between her and her deaf child. How lamentably is she mistaken! The gulf is scarcely opening, it is but a step to cross it, and it is in her own power, if not wholly to close it, at least to prevent it from opening wider. But, ignorant of this, strangely ignorant too that she *has*, daily and hourly, held intelligible communication with her child through those signs which nature teaches; the mother, when she finds that the ear the customary door of communication which she seeks to open between mind and mind, is closed forever, instead of returning to the *first*, and in fact *nearest*, though less convenient passage, the *eye*, sits down in despair and abandons the mind of her child to the solitary darkness of its "prison house of clay."

To a child whose early years have been thus neglected, the whole world is bounded by the hills that close his own view, and the period of his own distinct recollections is to him the beginning of time. What a contrast to his speaking brother, whose mind has, perhaps, already been led by successive steps, from country to country round the globe, and taught to trace back the course of time from age to age to the creation! To the neglected deaf and dumb child, the universe, material and moral, lies in the chaotic darkness and confusion of chance; the future is to him without hope,

indeed he scarcely suspects its existence. Still by his own unassisted efforts he acquires some faint glimmerings of that knowledge which an immortal mind only can acquire, and, we find by the signs which he invents to overcome the barrier between himself and the speaking world, that he has been an accurate observer within his own narrow sphere. Yet when so neglected, his early condition must be dark and desolate indeed. He almost necessarily becomes selfish, for those who find none to sympathize with them, can hardly be expected to feel sympathy for others. He becomes also suspicious, for he cannot but observe himself often the subject of conversations held in his presence. Hence it is no wonder if he is often self-willed and irritable. He must also feel himself painfully inferior to his speaking brother. He can form no idea of the nature and uses of the books, papers, slates, &c. with which the latter is so familiar, and for his acquaintance with which he is praised and rewarded. He attempts in vain to comprehend the motives of those gatherings of men together to discuss private or public affairs, or to worship the Giver of all good. He feels himself in short, in almost every thing which distinguishes the man from the animal, an outcast from society, or barely admitted to sit down at its threshold. Neglect has now done her fearful work, a mighty chasm separates him from his speaking brethren, and the world says *it is because he is deaf*; not so; IT IS BECAUSE HE WAS NEGLECTED.

What mother does not shudder at the idea of such a fate for her child? Perhaps the infant now smiling on her knee, may be deaf; perhaps even the little prattler playing round her, may lose its hearing by sickness, and its newly acquired power of speech will soon be effaced from its memory, when it no longer hears sounds to imitate. Let then, every mother esteem it a sacred duty to acquaint herself with the

means which may be successfully used to cultivate the mind and most of all, the heart of a child bereft of hearing, in its early years, those years in which both the mind and heart are so plastic, and habits, good or bad, so easily formed for life. Such means I will endeavour to point out, as well as the lights of some experience, some reading, and considerable reflection on the subject will aid me to do.

The *remedy*, the *only*, but an *efficient* remedy for the misfortune of the *deaf*, is, *By making their eyes supply the place of ears*. This short and simple sentence contains the whole art of instructing the deaf; an art which so many consider a mystery, and its success a sort of miracle.

Let me again repeat this great principle on which the instruction of the deaf rests; it cannot be too often repeated, nor too firmly fixed in the memory. *Address to the eyes of the Deaf child whatever you would address to the ears of a hearing one.*

This golden rule kept in view, in every thing else the early education of the deaf is one with that of the hearing. I shall therefore, say nothing of the attention to their physical wants, and to their early government, which the deaf and dumb as well as the hearing demand. Both must have their wants watched with maternal solicitude till they are able to make them known for themselves. Let the mother only attend to the first signs of her deaf and dumb child as carefully and assiduously as she would attend to the first prattlings of a speaking one, and she will soon find the former as able to make his wants distinctly known as the latter. Both again, must be governed by authority till they are able to understand the reasons for the restraints which are put on their wills. I confine my remarks to the means by which the deaf mute may be brought to understand those reasons as early perhaps, as his hearing and speaking brother.

Nature, however unindulgent she may seem to the deaf and dumb, has not proved herself such a cruel stepmother as to throw these children of misfortune upon the world without a language. The ability of any human being to exchange with its fellow beings the most common and necessary ideas, does not depend on the mutual knowledge of certain signs previously agreed on, whether we suppose those signs to be addressed to the eye or to the ear. On this point I have taken the opinion of men eminently acquainted with the subject, and they agree that all that is necessary in order to establish a mode of communication by signs with a deaf and dumb child, is to encourage the child himself to make signs, by attending to and imitating his first efforts.

His first signs will naturally be the expression of his physical wants, but precisely in proportion as he finds himself encouraged and attended to, he will enlarge his vocabulary of signs, till it becomes fully adequate to the expression of all his ideas, whether those ideas be few or many in number.

It is not because deaf and dumb children were born, more than others, with any peculiar facility for making signs, that we counsel their friends to learn signs from them. Hearing and speaking persons, as well as the deaf and dumb, have received the language of signs from the hand of nature; but having acquired and exclusively used, in speech, a more perfect and convenient language, they have forgotten this natural language, and must submit to learn it again from those who, having learned no other language, have had no opportunity to forget it. *Rules* may, however, be given, by which the study of this language may be facilitated, and certain it is that it is well worth the study, even if merely as a matter of curiosity. Natural signs constitute a universal language, intelligible, at least, to all who have observed nature and her operations.

That some signs, as for example, the signs for hunger and thirst, the expression of anger and threatening, or of good will and compassion, are universally intelligible, no one will doubt; and the extent of this *universal language* is much greater than most people imagine. How often do we read in the narratives of travellers and navigators, of interviews between parties, neither of whom knew a word of the other's spoken language, in which however, matters of the highest importance, involving the welfare or perhaps the existence of one or both parties, were discussed by means of natural signs. In such cases, the value of some previous skill in sign-making becomes strikingly manifest. He who is accustomed to make signs will have the same superiority over others in communicating ideas, through this medium, which the practised draughtsman has over one unaccustomed to the use of the pencil, in the readiness and correctness with which he will trace an outline.

Let those then, who would acquire this language, (I address myself more especially to MOTHERS and SISTERS, who, if any are, are capable of becoming *ears to the deaf and a tongue to the dumb*,) attend to these few simple directions.

Endeavour, as far as in you lies, to forget *words* and think only of *things*, become for the time dumb, if you would converse with the dumb.

Study the spontaneous expressions of the feelings and passions in the countenance, and in those gestures which nature prompts us to make, whenever words seem inadequate to the full expression of our feelings or thoughts.

Form in your own minds clear and well defined ideas of the forms qualities and uses of those objects, and of the characteristic circumstances of those actions, which you would represent by signs.

Cultivate the faculty of IMITATION.

This last direction is the key to the whole art of making signs. We imitate the spontaneous expression of sentiment in the countenance and gestures, and all men understand, for nature operates with the savage of America or Africa, with the barbarous Malay and half civilized Chinese, in the same manner as with the polished European. We delineate the forms and uses of objects and imitate the actions of others, a sort of pictures, whose parts indeed vanish as soon as seen, but after a little practice, the memory will retain and combine them, and they will be as intelligible as if their outlines were fixed on paper.

Those who, visiting an institution for the deaf and dumb, or witnessing the conversation of two intelligent mutes, have gazed bewildered on the thousand changing motions through which every thought of the mind flashes and disappears; or who, designing to study the language of signs in its improved form, have looked at the mass of signs flitting before them, with as much dismay as if they were to be compelled to count and individually recognise a swarm of bees, will be surprised to find that the whole language may be resolved into elements so simple and so few in number. Yet so it is; all these signs are only living pictures, in which a few of the outlines being traced, the mind of the spectator supplies the rest.

It is not to be supposed that the language of signs at the beginning of its use, or even after considerable cultivation, will compare either with speech, or with that beautiful, expressive, and figurative language, which, in a community of intelligent mutes, fully supplies the place of speech. The language of signs which a deaf and dumb child shall devise for the expression of its own ideas, will be, at the beginning, circumscribed as the narrow circle of ideas of which it is the expression. But precisely in proportion as the ideas of the child become more extended, more just, or

clearer, its language of signs, if any one will attend to them, will become more copious, significant, and precise. As, at the beginning, nothing more was required to create this language than to encourage the child to express its ideas; so, to extend and improve the language already created, nothing more is necessary than to place the child in the way of acquiring new ideas, or in circumstances in which his own reflections will correct erroneous notions previously formed.

A few examples to show how a language of signs is formed and improved, may be both interesting to the curious, and useful to the friends of deaf and dumb persons.

If a deaf and dumb child has been accustomed to drink *milk*, for example, from a bowl with a spoon, the first sign by which he asks for *milk* will most probably be the imitation of the action of holding a bowl, and carrying milk to the mouth with a spoon; when afterwards he wishes to refer to giving milk to a pig, he will still figure the bowl and the spoon for milk; but if you take him to the farm yard and show him the process of milking, he will readily consent to substitute the motion of the hands in milking for his former sign; by which change there will be an improvement both in propriety and precision, as will be evident when we would refer to giving milk to a kitten, a calf, &c. or when we would speak of any thing besides milk which is eaten from a bowl with a spoon.

In like manner, the child's first sign for *water* will probably be the action of drinking from a cup; but when he finds occasion to distinguish water from any other beverage, he will add such signs as seem to him most proper to mark the distinction, as the manner in which water is drawn from a well, and the manner in which cider, for example, is drawn

from a barrel. When he has seen a cider-mill, he may be induced to figure cider by the motion of *pressing*, together with the general sign for drink.

We will suppose that the child has been taken to see a grist-mill, and that when he returns home he endeavours, as he certainly will, to communicate this new idea to every one who will attend to him. If his signs in this case are carefully observed, it will be found that he successively describes every circumstance concerning the mill which struck him more particularly by its novelty, and that he will afterwards designate the mill by referring to any of these circumstances which seems most intelligible to those with whom he endeavours to converse. The water-wheel will probably strike him most, and stand the best chance of representing in his language, a mill; but if you take him to see the mill-stones, and make him understand that those are the most important part of the mill, inasmuch as they prepare the corn which he is to eat, you will easily induce him to figure a mill by imitating with his hands the manner in which these stones turn round and rub the grain between them.

To a person of an inquisitive and philosophic mind, it will be a highly curious and interesting task to trace the manner in which a language is thus gradually formed. Circumstances merely accidental and temporary will often be found to exercise a great influence on its formation. The deaf child will denote individuals by some accidental peculiarities of features, dress, or manner; as, a scar on the cheek, a garment of an unusual fashion, a stoop in the gait, a habitual action, &c; and these signs will generally remain after the peculiarities which gave rise to them have passed away, and will, not unfrequently, become generalised, by being applied to a whole class resembling the individual to whom they are first applied, or in any way con-

ected with him. When President Monroe (says Mr. Barnard,) visited the Asylum at Hartford, he wore a cocked hat of the old fashion; and it was by reference to this article of dress that he was ever afterwards distinguished among the pupils. The same sign has since been generalised, and applied to all Presidents, whether their functions are political or otherwise. A similar instance is related by M. Paulmier, an associate of Sicard in the Royal Institution at Paris. A pupil from near the city of Rouen in Normandy, had unusually large eyes. A reference to this feature naturally became his distinctive sign among the pupils, and was, by a metonymy, applied to the city from whose environs he came. Afterwards, when several generations had successively entered and left the school, and the recollection of the pupil with the large eyes was wholly lost among them, they still continued to figure large eyes for the city of Rouen.

If it should happen that the deaf and dumb child should see a laborer come to his father's wood pile regularly every Saturday afternoon, and cut up, with a saw, wood for the week, he will, most probably, imitate the action of sawing wood to denote not only the saw, or the wood, (adding some other distinctive sign, as that of gathering up an armful for the latter,) but also the wood-sawyer, the woodpile, and even Saturday afternoon.

The degree of copiousness and precision which the sign dialect of a solitary mute will acquire, will vary with the capacity of the inventor, and still more with the degree of attention which is paid to his signs by those around him. A language being the medium by which ideas are conveyed from one mind to another, the co-operation of at least *two* minds is necessary to the formation or developement of such a medium, certain it is that if sufficient attention is paid to the signs of a deaf and dumb child, they will become adequate to

the expression of all its ideas, and may be made a medium of imparting new ideas to a far greater extent than is usually supposed possible under the circumstances. Pupils have been educated in our institutions for the deaf and dumb, who have obtained an amount of information decidedly superior to that of most persons who hear, wholly through the medium of natural signs.

The signs which are most generally wanting to the language of an uneducated mute, are those which express general or abstract ideas, and, particularly, those which serve to express intellectual or moral judgments. Though the absence of such signs does not necessarily imply that the ideas which they express are wanting, still it is strong presumptive evidence that the child's intellectual and moral notions must be extremely vague and indistinct. Many writers have even denied that such ideas can exist apart from some sign employed to express them. Without going so far, it is certain that the mute's moral and intellectual conceptions will become much more distinct, when he has learned to express them by some sign, whether natural or arbitrary. These delicate shades of thought flit through the mind so rapidly that they almost escape observation, and if observed are soon forgotten, unless they are associated with something more permanent and tangible. Thus by giving signs to such immaterial ideas, we may be said to give them a body.

The signs which express ideas beyond the material world, must, of course, be either arbitrary or figurative ; and in the natural language of signs, that part which expresses such ideas is figurative to a very remarkable degree.

To create such signs, it will be, for the most part, sufficient to excite in the mind of the child the idea to which you would induce him to give a sign, or to place him in circumstances in which that idea must necessarily be excited. If he has been accustomed

to endeavor to express all his ideas by signs, and to find his signs attended to, he will surely express by such signs as to him seem most fitting, whatever ideas you may excite in him, whether by directing his attention to real scenes, or by figuring such scenes by a pantomime.

Suppose for example, you would elicit a sign to express the ideas of likeness and unlikeness, some such process as the following might be employed.

Suppose you have several sets of books, each set distinguished by a difference in size or binding; place them all promiscuously on a table, the several volumes of each set at a distance from each other; then busy yourself to re-arrange them in sets, and invite the deaf and dumb child to assist you. Thus employed to arrange objects by their resemblance, he cannot avoid conceiving the ideas of resemblance and difference, and in the course of the process, you will readily obtain, if you seek for them, such gestures as seem to him adapted to express these ideas. If his signs should not be satisfactory you can bring him to use any signs which seem to you more convenient or expressive; as for example, by placing side by side the two fore-fingers, between which there is a perfect resemblance.

We will here give a few of the signs used in deaf and dumb institutions to express intellectual and moral notions, as examples of the manner in which such signs are formed.

From time immemorial the heart has been supposed to be the seat of the affections, and the brain of the understanding. Hence many figurative signs are derived. A deaf mute presses his finger on his forehead, accompanying the action by a look of intelligence to signify, I understand; he draws his hand across his brow, with a corresponding expression of countenance, to signify, I have forgot, &c ;

and he generally accompanies the natural signs for passions and emotions, by the laying his hand on his heart with an appropriate manner and emphasis.

Some signs are more purely figurative. The sign for the *past* is made by pointing *back* (over the shoulder most commonly ;) for the *future* by extending the hand *forward* ; for *now*, *to-day*, *ready*, and other ideas involving *present* time, by presenting the hands with an emphatic motion, on each side of the person, (that is neither backwards nor forwards i. e. neither past nor future.) The sign for *always*, &c. is made by describing several circles in quick succession. Here, it will be seen, signs originally denoting ideas of space are applied to time. Portions of time are easily expressed by referring to the course of the sun, or of the hands of a watch, or to any event which the child's experience has taught him will occur at regular intervals.

Still more figurative does the language of signs become when we apply it to the expression of moral notions. Almost the only natural signs for such notions are those for good and bad, (expressed by gestures of approbation and disapprobation, more or less emphatic ;) but, adopting a figurative expression from speech, we use signs describing a straight line, for many ideas which involve the notion of *right*, and signs describing a crooked line for their opposite ideas. Thus *truth*, is expressed by laying the finger on the lips, and then throwing it straight forward ; and on the other hand, *falsehood* is expressed by running the finger acrost the lips in a contrary direction, and generally in a crooked line.

But to attempt to describe a language of signs by words, or to learn such a language from books, is alike to attempt impossibilities. Those for whose

benefit I write will stand in no need of such descriptions, if they have followed my reiterated advice, to attend to and encourage a deaf and dumb child to make signs, and to imitate his signs, and endeavour to converse with him, and to give him new ideas through this medium.

If this course shall be faithfully followed, the deaf and dumb child, unless indeed he is affected with idiotism, will be able to express *all* his ideas, almost as clearly and intelligibly to one acquainted with his signs, as a speaking child of the same age can do. He will prove himself equally fond with the latter of telling what he has *seen* or *heard by the eyes*, and of asking questions about the nature and uses of all the things he sees, and about past and future events. Though his curiosity may sometimes be troublesome, it is hoped that those who *can* will never refuse to gratify his thirst for knowledge. Attention to his questions is the more important, when it is reflected that it is only by means of direct questions that he can acquire a knowledge of things which he cannot see; whereas his hearing brothers and sisters acquire a vast amount of information by only listening to the conversations of their elders. If the mute child has been *blessed* with an intelligent mother or sister, always ready to converse with him by signs and to answer his questions, he will, despite all his disadvantages, often acquire as large a store of ideas as hearing children of the same age. As soon as he can express the idea of a long time ago, he may be introduced to a knowledge of Scripture History, by means of one of those series of pictures often found in children's books. As soon as he can express the idea of *a long time hence*, he may be taught some general notions of a future state. As soon as he can express the idea of *a great way off*, he may be taught that there are men and ani-

mals, whose pictures are shown to him, living far from us. When he has seen a hill, a brook, or a pond, he may be led to form the ideas of a mountain, a river, or a sea. (The sign for the latter is made by imitating with the hands the rising and falling motion of the waves.)

In this manner, which any intelligent mother will easily understand and apply to other cases, the deaf and dumb child may be introduced, step by step, only by the means of signs, to a knowledge of all that a child of his age can know.

But there is still one thing wanting, and that one thing is of the utmost importance. It is a KNOWLEDGE OF WORDS, without which he can never converse, save with the few who understand his signs, and must thus remain a helpless dependant on the kindness of friends whom fortune may snatch from him. A knowledge of words, also, is necessary to enable him to have recourse to books, those never failing companions which are never weary of conversing even with the deaf. Give him but the key of this grand store-house of knowledge, *written language*, and you put at once all the mind's wealth in his reach. No longer dependant on the leisure or the kindness of a few for information, he can then riot at will among the intellectual stores of successive centuries.

But this is an enterprise of no common magnitude. The ordinary passage by which hearing children are admitted to this great store-house of knowledge, is irrevocably barred to the deaf from birth. Spoken language is an *open sesame* whose magic power causes the door of this store-house to fly asunder; for the deaf and dumb a passage must be cut through the wall itself.

Let the reader figure to himself a language (like the Chinese,) in which each idea is expressed

by an arbitrary character, or, still worse, by an assemblage of arbitrary characters, in an order too, very different from that in which the words of his own language are arranged, and he will have some idea of the difficulties which attend the acquisition of a written language by the deaf and dumb.

Still, the difficulties though great are not insurmountable, and were they greater, they ought not to be permitted to weigh a feather against the advantages which the mute will receive from access to books, and the possession of a mode of communicating his ideas, common to all in his country. The writer of this, deaf from his early infancy, would not relinquish his knowledge of written language to gain the wealth of the Indies, or even to recover the faculty of hearing.

Let not what I have said concerning the acknowledged difficulty of the task, discourage the mother or sister of a deaf and dumb child from undertaking it. To give a deaf mute from birth a perfect knowledge of a written language, is an enterprize which may be compared to digging into a mountain for treasure which we know to be concealed *some where*. The depth is considerable, and those who begin at random, throwing up the earth in fifty places, will scarcely ever find enough of the treasure to reward their labour.

I will point out the place where you must begin to dig. By persevering efforts you will go deeper and deeper, meeting at every turn of the spade encouraging indications of final success, and throwing up constantly larger and larger fragments of the great treasure beneath. Though you may not, perhaps, fully succeed, yet you will in a very great degree facilitate the labour of the regular instructor, when the child passes under his care.

I ask no severe labour ; I only ask persevering

efforts. Remember that, *constant droppings wear stones.*

The *Manual Alphabet* is a very useful instrument in teaching words. It is a mode of spelling words on the fingers, not only more convenient, but, after practice, more rapid than writing. It can be used at all times and in all places, sitting or standing, walking or riding, at meals, and in a thousand circumstances in which writing would be very inconvenient, and even impracticable. A still greater advantage is, that it can be used like natural signs, in an intercourse between two persons at a considerable distance. It requires far less light than writing for its employment, and can even be used in the dark by holding the hand of the *speaker* between the hands of the person spoken to. The latter can thus, with a little practice, distinguish the letters by the sense of touch, a fact of which I have often had proof. Lastly, it assimilates much more directly to speech than writing can be made to do. The interlocutors can sit facing each other, and observe each other's countenances and gestures while *speaking*; (if I may use the word for this silent manner of expressing words.)

The child may be early made familiar with the positions of the Manual Alphabet, and may be taught to spell a number of words on his fingers before he is able to read or write them on paper. After this, to teach him the written or printed alphabets, is only to teach him that a certain position of his fingers corresponds to a particular letter. Any ordinary first book for children will serve for this, and as the letters of the Manual Alphabet and the written alphabet are alike *forms*, and often resemble each other, the child will learn to associate them much sooner than the speaking child will learn to associate the *sounds* with the forms of letters. I

would only advise that he should not be taught the capital letters till he is familiar with the small ones.

The child should be early taught to write, that is, to imitate the forms of letters with a pen or for this purpose he should have a slate and pencil. In deaf and dumb Institutions, the pupils are taught to write letters as a necessary part of the process of learning the alphabet.

He can now write words, and the manual alphabet is an instrument always at his fingers ends to assist him to remember and repeat them. The next step is to teach him the *meaning* of words.

As natural signs and words are never precisely parallel; and as the correct teaching of words in the beginning is very important, I will dwell with more particularity than heretofore on this subject. I would also observe that, if the parents from want of time or other causes, cannot teach the child to write, he should be sent, along with speaking children of his age, and as early as they are sent, to an ordinary school. These remarks may therefore, be useful to the teacher of that school.

We hope that no such teacher will decline receiving the child.* If brought up as we have recommended, he will be easily managed and as easily taught to write as other children. It may also be observed that, though very desirable, it is not wholly necessary that the instructor should be acquainted with signs, or even with the manual alphabet, though I would by all means advise him to learn the latter. It can be acquired in a few hours.

* In many parts of Germany, teachers of common schools are required, among their other preparatory studies, to acquaint themselves with the method of instructing the deaf and dumb; and to receive into their schools any of that class in their vicinity and prepare them for entering a regular institution. It is very desirable that such a regulation should be enacted in this country.

The child then, on entering the school, is to be taught to write after a copy. Each instructor will follow his own method of teaching the elements of writing. I would however observe that the copies selected for the deaf and dumb child, ought always to consist of such words as he already understands by means of the manual alphabet, or which can be easily explained to him. For this purpose a child's picture book would be very useful. Show him such pictures as represent things with which he is acquainted, and teach him to write their names, names of the fewest letters should be selected first, as less burthensome to the memory. In like manner the names of any persons who, or any objects which can be pointed out to the child may be taught. Care must however, be taken that the child remembers the names of these objects. This can be ascertained by pointing out the object, or its picture, (the name, if by the side of the picture, being concealed by the finger,) and making the child repeat the name, either with the manual alphabet, or by writing on a slate.

The child should, of course, be early taught to write his own name in full. The sign for *name*, is given by striking the forefinger, of the right hand on that of the left. Teach the child that when you make this sign, and then present the palm of your hand (the sign for possession) towards himself, you wish him to write his own name; and that when you make the same sign, and present your hand towards any other person (or thing) you wish him to write the name of that person, (or thing.)

If he does not readily understand the meaning of the sign, make one of his comrades write his name when you make the sign, and the child will presently perceive what you wish him to do.

We will suppose that the child is able to write,

that is, to form letters legibly and join them together neatly; and that, in learning this, he has learned the names of a number of familiar objects, as, man, boy, girl; dog, cow, cat; horse, ox, waggon, sled; bench, slate, book, pen, paper, ink, desk, chair; apple, bread, meat, cake, nut; knife, whip, &c. A child of ordinary capacity, will reach this point in a few weeks. The next step is to teach him the manner of combining these words into sentences by the help of verbs. This is the important step; and the child's future progress depends, in a great measure, on the correctness of his first ideas of the meaning and use of verbs.

The first verbs selected ought to be such as express sensible actions; and they ought to be taught, not alone, but in short and simple phrases, all the other words of which the pupil already knows; consequently as the pupil cannot yet form any idea of the articles *a* and *the*, and may perhaps, if we attempt to teach them too early, attach a wrong meaning to them, they should be deferred till he has made some progress; and the same remark may be made concerning the auxiliary verbs, *is*, *are*, *do*, &c.

To teach the meaning of a phrase containing a *noun* and a *verb*, the following method may be used.

Cause some one to walk across the room a few times, we will suppose it is a boy that walks. Point out the walker to the mute, and write before his eyes, *boy walks*. In like manner you may teach him such phrases as *man walks*, *girl walks*, *woman walks*, *dog walks*, &c. The phrases may be still further varied by introducing proper names with which the pupil is already acquainted. Thus, John, James, and William, Mary, Eliza, and Susan, may successively walk, and the pupil may be taught to write, *John walks*, *James walks*, *Mary walks*, &c; let a slate and pencil be placed in his hands, and

signify to him to write while one or another walks. In like manner he may be taught the words *stands*, and *sits*.

When the pupil can readily write such phrases as *boy walks*, *girl sits*, *man stands*, &c, when he sees the actions performed, you may teach him the imperative form. Write, or rather spell to him with your fingers, *walk*, and make him *walk*; and so with *sit* and *stand*.

Next teach him to answer questions. Let one of the pupils known to him walk with his face turned from you; look as if you could not discover who it was, and ask the mute, *who walks?* If he does not immediately understand, ask the same question of another, so that the mute can see the question written or spelled, and let the answer be likewise written or spelled; let the answer repeat the verb *walk*, thus, *who walks? John walks*, &c. The mute will very soon catch the meaning of *who?*

By a similar process you may teach verbs which require a noun both before and after them, in such phrases as, *boy strikes bench*; *man strikes boy*; *boy eats apple*; *girl drinks water*; *horse eats hay*; *horse draws sled*, &c. In this manner teach the pupil to combine all the names of persons and things which he knows in sentences.

You will also teach him the imperative form of these verbs; there is no way so sure of discovering whether he understands the words he is taught to write, as by giving him an order which he is to execute. If, when you write, *strike desk*, he directly performs the action, you have certain proof that he understands you. Questions are also extremely useful to ascertain the correctness of his knowledge of words, he will easily learn the difference between *who* and *what*, as the former is applied only to persons.

When the question asks for the *object* of an action, instead of the actor, it is best at *first* to put the interrogative word in the place which the name of the object, if known, ought to occupy. It is much easier to make the pupil understand, boy strikes *what?* horse eats *what?* &c. than *what does* boy strike? &c. He may be taught the latter mode of expression afterwards by showing him that it is equivalent to the former.

You may now ask him *boy eats what?* and make him enumerate all the eatables whose names he knows; cake, bread, cheese, apple, &c; *horse eats what?* let him write, horse eats hay, grass, corn, &c. In like manner exercise him upon the other verbs.

Let him now be taught adjectives, first in connection with nouns, as *good* boy, *bad* boy, *black* hat, *white* hat, *red* flower, *blue* flower, *yellow* flower, *black* coat, *blue* coat, &c. Then combine both words into a phrase, as, master whips *bad* boy, boy wears *black* coat, boy wears *blue* coat, tall boy strikes *beuch*, tall boy lifts *long* bench; &c. &c.

From adjectives the transition is easier to the words *a*, *the*, *this*, *that*. The first means nearly the same as *one*, a boy meaning *some one* boy. *The*, *this*, and *that* all point out to something; the first *tacitly*, the second referring to any thing near, and the third to any thing at a distance. The use of these words can be taught in such phrases as, bring a book, bring *the red* book, strike a boy, strike *the tall* boy, strike *this* book (presenting it;) strike *that* book, (pointing to it,) &c.

You may now proceed to teach the plural form of nouns and verbs. No one will be at loss to explain by actual examples, the difference between, the *boy stands*, and the *boys stand*.

The verb *to be* may now be taught in such phrases

as the stove *is* hot, that boy *is* tall, this boy *is* short; those boys *are* tall, this apple *is* sweet, this book *is* pretty; &c. Here the words *is*, *are*, point out some quality to which we wish to call the pupil's attention. Thus, when we write, *that red apple is sweet; that green apple is sour*; the redness of the one apple and the greenness of the other are qualities which we suppose the pupil to have already observed, and to which we refer as distinctive marks, but the sweetness and sourness are qualities of which we inform him, or which we wish to point out to him.

The limits to which I am circumscribed will not permit me to give more than a very hasty glance at his future progress. Proceed by gradual steps from more simple, to more difficult phrases, increasing his vocabulary in proportion only as you want a new word to form some familiar phrase.

Let the pupil keep a book in which he must copy as neatly as possible all the words which he learns, (the different parts of speech in separate columns,) and the phrases by which they are illustrated.

Remember to attempt only one difficulty at a time, and master that, before you proceed to another, let the difficulties of construction be introduced in such an order that each, when overcome, shall seem to serve as a stepping stone to the next; thus the pupil may with ease be led to an eminence which he could never have attained at one leap, though ever so often repeated.

Exercise the pupil constantly on each new phrase by commands and questions; and make him continually put in use the knowledge which he has acquired, by composing sentences which relate facts which he has witnessed.

Thus, you may successively teach,—

The pronouns, *I, you, he, we, you, they*; &c. *my, your, his*, &c.

The prepositions combined with verbs; sit *on*, stand *on*, sit *near*, walk *on*, walk *under*, walk *be hind*, lie *on*, lie *in*, &c.

Negations; I eat *not*, he stands *not*, &c.

The past tense of verbs, he *walked*, the boy *ate* the apple, the horse *kicked* the boy; &c,

The auxillary *do*, *did*, in such phrases as, I *did* not eat the apple, *did* the boy eat the apple? &c.

The conjunction *and*; John *and* James walk

The future tense of verbs; I *will* walk; he *will* eat.

Thus you may proceed from phrases expressing visible actions, or the sensible qualities and relations of things, to phrases expressing intellectual ideas and relations. From particular to general propositions. From verbs and adjectives to the abstract nouns which are derived from them.

These general hints will perhaps be sufficient, because, though I give directions for beginning the mute's education at home, I would by no means dispense with his being sent, when of suitable age, to a regular institution for the deaf and dumb. Instances have indeed occurred in Europe, in which parents have successfully directed the education of their own deaf and dumb children; but entire success is not in such cases to be expected, except from the most unreserved and enlightened devotion to the task. If public schools and experienced teachers are necessary for speaking children, they are doubly necessary for the deaf and dumb. The instruction in written language, therefore, which the mute receives at home, ought to be considered as only the foundation of a fabric, to which the experienced instructor is afterwards to put the finishing hand. It is therefore important that the foundation should be laid in such a manner that the latter will not be forced to unbuild, a labour, often, hardly repaid by the value of the materials collected. By the direc-

tions which I have given, if carefully and perseveringly followed for a few years, any child of ordinary capacity may be as far advanced as by *one*, or perhaps *two* years residence in an institution; and thus if his education is paid for by his parents, the necessary period may be by so much shortened; or, if provided for by legislative bounty, he will return home at the expiration of the limited time, far more improved than those who were sent to the institution wholly uneducated.

The remarks, however, which have been made respecting *written language*, do not apply to other branches of knowledge, which, as *Geography*, *Natural History*, and particularly *Arithmetic*, may be taught by signs and visible representations, or symbols. It is believed that a deaf and dumb child may as easily be taught Arithmetic in an ordinary school as a speaking one, particularly if some such work as Emerson's North American Arithmetic is used.

Articulation and Reading on the Lips shall now receive a brief consideration.

These are, beyond all question, the most valuable accomplishments which a deaf and dumb person can acquire. They restore him, more effectually than he can be by any other means restored, to the ordinary intercourse of Society, by giving him the power of conversing with the speaking world in a mode, which, though in his case not free from difficulties, still exacts less effort than any other on the part of his neighbours, who, I am sorry to say, are too seldom inclined to give themselves trouble for his sake. Hence he will become, by more frequent practice, far more familiar with words, and will thus be more likely to reach that great end in his instruction, an end which too few educated mutes have ever attained, the ability to read books with ease, pleasure, and profit. Some have even

thought that his physical developement was rendered more perfect, and his health improved by the free play of the chest and vocal organs consequent on the habit of utterance. Certain it is that the deaf mute taught to speak passably, and to read on the lips, is far less dependant on the kindness and sympathy of others, than his brethren in whose education these branches have been neglected. With these last, even the very cultivation of their intellectual faculties seems, when they leave the society of their school-mates, and go forth into the speaking world, to increase their dependance, as it gives them a keener relish for social enjoyments, whose gratification must depend on the willingness of others to be at some inconvenience on their account. No teacher of the deaf and dumb has ever denied the value, to them, of the accomplishments of which we are speaking; and experience has abundantly shown that their acquisition is, in most cases, practicable to a very considerable degree. That they are still, in so many schools for the deaf and dumb, including all in this country, entirely neglected, is to be ascribed to the lingering effects of the early prejudices of instructors, or to their desire to give the ideas of their pupils a more than ordinary range and expansion, and to the scantiness of the period to which the education of the deaf and dumb is almost always restricted, making it difficult, if not impossible, to attend at the same time to the early developement of their ideas, and to the giving them the power of vocal speech. Though this branch of instruction, more than any other in the education even of the deaf, demands the perfect work of patience, yet I will not suppose that any instructor, having by the very choice of a profession devoted himself heart and hand to one of the noblest labours of Philanthropy, will shrink, merely on account

of its difficulty, from that labour which alone can be said to crown his perfected work.

True it is that he can never hope to give the deaf the *correct, emphatic, and euphonous* utterance of those who hear; he must be content if their articulation is intelligible. And it is equally true that reading on the lips cannot wholly supply the sense of which the deaf are deprived. It exacts, for its exercise, light, proximity to the speaker, and a direct view of the countenance. But why speak of the boundaries which limit our utmost ability to remedy the deficiencies of Nature, when we are yet so far from having attained them?

Though the teaching of articulation has been hitherto neglected in all the American institutions, yet, we are happy to say, there is a fair prospect that some of them at least will ere long introduce it into their systems. In an article in the *North American Review* for April, 1834, written by Mr. Barnard of the New York Institution, and certainly the best which has yet appeared on the subject in this country, a decided preference is given to articulation.

To smoothe the way for this happy era is the principal object of the very brief remarks which I shall make on the teaching of articulation to the deaf.

The greatest, and sometimes, an insurmountable difficulty, in the way of teaching the deaf and dumb to speak, arises from the malformation or want of pliancy in the organs of speech, a natural consequence of their long inaction. If deaf and dumb children were only taught to utter some words however imperfectly, at an early age, and encouraged to continue this exercise as they grew up, the pliancy of the organs of speech would be preserved; and the muscles of the chest, lungs, and vocal organs would have the benefit of healthful exercise.

Even though the child might never be so fortunate as to meet with an instructor capable of continuing and perfecting the education of his voice, still the power of uttering a few words will be, in innumerable cases, of inappreciable benefit to him. Many of the deaf and dumb cannot manage their voices so far as to call for help in cases of danger, or when attacked by sickness in the night. After this it can hardly be necessary to mention other cases in which the power of uttering some intelligible cry would be of the utmost importance. The reader can easily imagine many such cases.

The process of teaching the deaf and dumb to speak, though to most it seems, at first view, an incomprehensible mystery, is very easily explained.

I think it possible that the mother may teach her deaf and dumb child, as early as she would a hearing one, to imitate a few words, such as *papa*, *mama*, &c, so as to be intelligible to her, by making it observe the motion of her lips, and, in particular, making it *feel* the emission of breath, and the vibration in the throat which accompany the utterance of a sound. It is as natural for a deaf child to utter cries as for a blind one to move its limbs; and not more difficult to teach the former to speak, than to teach the latter to walk. The mother certainly ought to make the trial.

But we will suppose that, when the child reaches the age at which other children begin to learn their letters, it does not know how to utter sounds; that is, it does not know what voluntary effort of its vocal organs causes the sensation of hearing in others. In this case let the following directions be attended to.

Call up to you the deaf and dumb child, and some person who can speak, (if convenient, another child of near the same age.) Point out to the latter,

from any book, a few letters or syllables, pronounce them deliberately and distinctly ; make the speaking person or child seem to observe the motion of your lips &c, and pronounce them deliberately and distinctly after you. Let the deaf child observe all this.

These preliminary steps are not absolutely necessary, and are in fact, generally omitted ; but will, I think, cause the deafmute to comprehend much more readily what you expect from him.

Then let the deaf child take the place of the speaking one. Point out to him the vowel *a*, and pronounce it to him as deliberately and distinctly as possible.* He will imitate the position of your lips, as he has seen the other do, but without the accompanying sound.

Take his hand and put it before your mouth, that he may feel the expiration of air which accompanies utterance, when you renew the pronunciation of the *a*, and then place your own hand before his mouth as if expecting that he should imitate you in this also. He will now probably, pronounce the letter in a kind of whisper.

Finally take his hand and apply it to your throat ; make him observe the vibration which takes place when you again renew the pronunciation of the *a*.

This time the child will probably utter a vocal sound near enough to that of the *a*.

If however, he does not succeed, you must be careful not to discover any symptoms of impatience or chagrin, by which you will be sure to discourage the child so far that he will not again imitate you.

You must not pass to another letter till after several trials, the child can passably pronounce the *a*. Encourage and applaud him for his success,

* The small letters should first be taught. Dr. Watson of London began with the vowel *a*, but later teachers have preferred to begin with the *o*.

and make him repeat the *a* till you suppose that the proper position of the vocal organs has been fixed in his memory in connection with the form of the letter.

In teaching the pronunciation of the other letters, the order of the alphabet must be wholly disregarded; and, in particular, care must be taken not to pass to a new sound till the previous one has been correctly acquired, and firmly impressed on the memory.

The simple vowels *a. e. o.* must be first taught then the combinations, *aw* & *oo*, which in fact express much simpler sounds than the long *i* and *u*. The proper sounds of the vowels depend more on the position of the tongue, than on the opening and position of the lips. If therefore the pupil does not give the desired sound at first, though he imitates the motion of your lips, it must be because his tongue is not in the proper position. You must then carefully make him observe the position of your tongue in pronouncing a letter, and, for this purpose, must speak with a well opened mouth and facing the light.

From the vowels you proceed to the consonant *p*. Pronounce in view of the pupil the syllable *pa*. It is somewhat doubtful, perhaps, whether at the first trial, the pupil will give the sound of *pa*, *ba*, or *ma*, in each of which the motion of the lips is the same, or with a very slight difference. It is therefore best, perhaps, to make him pronounce the syllable first, by observing the motion of your lips, and holding yourself ready to show him whichever of those three syllables he may utter.

The *b* differs from the *p*, in being accompanied by a strong vibration in the throat, which the *p* is not, and the *m* differs from the *b* in that the breath in pronouncing this letter passes out by the nostrils. Make the pupil observe this.

When the child can pronounce *pa, pe, po, paw, poo* ; *ba, be, bo, baw, boo* ; *ma, me, mo, maw, moo* ! you may proceed to *fa, &c.* then the other simple consonant sounds in this order. *p, b, m* ; *f, v* ; *s* soft, *z* ; *t, d, n* ; *sh*, the sound of *s* in *pleasure* ; of *th* in *thin*, of *th* in *the* ; *h, l, r, k, g* hard, *ng* ; *w, y*. The *v, z, d, s* in *pleasure*, *th* in *the*, and *g* hard, differ from *f, s, t, sh, th* in *thin*, and *k*, in the same manner in which *b* differs from *p*. The *n* and *ng*, differ from *d* and *g* in the same manner in which *m* differs from *b*.

From single articulations you may proceed to double ones, as *i, u, y, ou, oi* ; *br, bl, &c.* *j, g* soft, *x, &c.*

You can now successively proceed to syllables of several letters, and finally to words of two or more syllables.

The reader will easily perceive that, if the mute is taught to imitate the pronunciation of letters by the eye, he will also learn to recognize them by the eye when pronounced by others. Thus he will learn at the same time, to speak and to read on the lips.*

It is only necessary to add that he should be taught the meaning of words at the same time that he is taught to pronounce them ; and that, to teach him the difference between the spelling and pronunciation of many words they should be spelled for him after the manner of Walker, whose Pronouncing Dictionary would be of great use to him when he is so far advanced as to attempt to read by himself.

A consideration which greatly enhances the impor-

* The Edinburgh Encyclopedia, (re-published at New York in 1817, by Tiffany,) contains a valuable article on the education of the 'Dumb and Deaf,' in which the positions and movements of the vocal organs in the articulation of each sound in our language are minutely described. Those who contemplate teaching articulation to the *deaf*, or curing impediments or defects in the speech of the *hearing*, would do well to consult it.

tance of teaching articulation to the deaf, is found in the fact that many children who pass for deaf-mutes are only *partially* deaf. Such will readily hear *noises*, while they cannot distinguish *spoken words*. It has been found that this is, in many cases, because finding it difficult to distinguish words, they neglect to listen. With them sounds, though heard, excite only the same confused sensation which all feel in endeavoring to listen to the rapid utterance of a strange language. Experiments made at the Parisian Institution on several such, have proved that they may be brought to distinguish sounds by only *accustoming them to listen*; and that in teaching them to *speak*, they are often, to a considerable extent, taught to hear. Similar remarks may be made on the case of those who, though partially deaf, have taught themselves to speak imperfectly. Both their speech and hearing may be greatly improved by judicious exercise.*

The case of those who lose their hearing after learning to speak shall now be considered.

It is generally supposed that a greater number of children lose their hearing in infancy than are born deaf. This fact cannot, however, be certainly known, as it is so difficult to ascertain during the first year of the child's life whether it hears; and it must in many cases, remain doubtful whether the child was born deaf, or lost its hearing by disease.

Nothing, however, is more certain than that those children who lose their hearing before articulation has been acquired, or sufficiently impressed on the memory, will become dumb. Such are to be treated precisely like those who are born deaf.

But it repeatedly happens that children who lose their hearing after learning to speak, become, in time, dumb; and in all cases, unless particularly attended

* Experiments made in the New York Institution have verified this remark.

to, their articulation becomes more and more indistinct as they grow up, till at length, none but those who are in the habit of hearing them speak can understand them.

In this point of view, the reader will easily conceive how important it is that children should be early taught to read. If able to read before the loss of their hearing, they will soon learn to write, and will thus, without particular instruction, possess all these advantages, which can only be restored to the really dumb, by a laborious process of instruction. Cases are not very rare in which persons who have lost their hearing after learning to read, have afterwards by their own efforts, assisted only by books, acquired an amount of information, and a knowledge of language far greater than it is generally practicable to impart to a person deaf and dumb from birth.*

But, supposing that the child loses its hearing before learning to read, retaining, however, the power of speech, still his case admits a much easier remedy than that of one *dumb* as well as *deaf*.

It is only necessary to bear in mind the rule I have already laid down, a rule applicable as well to the case of those who become deaf at any period of life, as of those who are born deaf; viz: *To make their eyes supply the place of ears.*

None but the *deaf dumb and blind* are beyond the benefit of this principle, and that case is fortunately as rare as it is well nigh irremediable.†

After having given rules for teaching the deaf from birth to speak, it cannot be necessary to say that similar means can be still more successively employed to

*Some of these instances will be mentioned in a subsequent part of this volume. The writer of this lost his hearing after learning to read.

† It is not however, wholly irremediable. An account of several instances of deaf dumb and blind persons will be given hereafter.

preserve and improve the articulation of those who lose their hearing after having learned to speak. I shall, therefore, leave that point to the sagacity of the intelligent reader, who will easily comprehend the application of the rules which I have already given to this case.

But the importance of the subject seems to demand a more particular notice of the means which may be employed to teach those children to read who have become deaf before having acquired this most indispensable accomplishment, though still able to speak.

Two modes of proceeding here present themselves; we may begin either with *letters* or with *words*.

In the first case the process is similar to that already described in the case of the dumb and deaf, with only the difference in the present case, that the pupil already knows how to pronounce vowels and syllables, the point is to make him understand that a certain letter, or combination of letters, represents a certain position of the vocal organs already familiar to him. This he can, in most cases, learn by merely observing the motions of the lips and tongue; he will thus learn to read in a book and on the lips at the same time, this mode is, therefore, probably to be preferred.

The other method is, by showing the child the printed or written names of objects familiar to him, and which can be either pointed out or represented by pictures. When he has thus learned by sight a number of words, it will be easy to lead him to the pronunciation of words which cannot be so explained, but of which he, however, knows the meaning when he is led to pronounce them; and so on to words with which he is yet unacquainted.

Thus, when he can read the words *cat* and *man*, he will soon learn to read the word *can*.

The further application of this principle must be left to the reader.

I would again recommend that all children who lose their hearing after learning to speak, should be very early accustomed to understand what is said by the motion of the lips. Let those who live with them recollect that, to understand what is said to them, particularly in the beginning, they must have as full and distinct a view of the speaker's countenance, and even of his tongue, as possible; and, therefore, that those who speak to them must speak slowly and distinctly and with a well opened mouth. Though the child may be very inexpert at first, practice will make him more and more skilful.

The manual alphabet will also be very useful; its use, though less rapid, and confined to an intercourse with those who will take the pains to learn it, is much more easily acquired by the deaf person than the art of reading on the lips. It will often too, serve to explain words not readily distinguished by this last method, and may be used at a far greater distance, and with less light. There is, however, much danger that in using it too much, the more important faculty of reading on the lips may be neglected.

I will conclude this subject with one more remark. Many parents whose children have been bereft of hearing, have, with much pains and expense, tried, and tried in vain, every remedy which reason, experience or even quackery could suggest, while, at the same time the simple and certain means of *making the eyes supply the place of ears* have been neglected. Without trespassing on the province of the physician, I would observe that, though deafness has been some times relieved by medical means, yet the success of those means is, in most cases, extremely doubtful; but that the means which I have pointed out for restoring the deaf to the blessings of social intercourse, are within the reach of all; and, if properly and perseveringly used, will in no case fail to produce valuable results.

WHAT THE DEAF AND DUMB

ARE BEFORE INSTRUCTION.

Of all the long catalogue of infirmities which flesh is heir to, deafness is the one which is least apparent at first sight, and which least affects, directly, the vigor of the bodily or mental faculties, and yet there is no other infirmity, short of the deprivation of reason, which so completely shuts its unfortunate subject out of the Society of his fellows. Yet this is not because the deaf are deprived of a single sense ; but because the language of the hearing world is a language of sounds. Their misfortune is not that *they* are deaf and dumb, but that *others* hear and speak. Were the established mode of communication among men, by a language addressed, not to the *ear*, but to the *eye*, the present inferiority of the deaf would entirely vanish ; but, at the same time, the mental and social condition of the blind would be far more deplorable, and their education far more impracticable, than that of the deaf is now. It would be as hopeless as that of the deaf dumb and blind is at present.

Those who have appealed to public sympathy in behalf of the deaf and dumb, have given highly coloured, and, often, exaggerated pictures of their sad condition when abandoned without instruction. That condition is certainly, without exaggeration, sufficiently deplorable ; and has, in too many cases, been rendered far more deplorable by the influence of prejudices, which, not content with shutting out the deaf and dumb from all intellectual enjoyment, have aver-

ted from them all the kindly feelings of the human heart, and denied to them an equal measure of civil justice ! Superstition has “regarded them as beings laboring under the curse of heaven ; and the benevolent De l’ Epee remarks that, in his time, parents held themselves disgraced by the fact of having a deaf and dumb child, and concealed it from the eyes of the world” to vegetate in a cloister ; a lot, compared with which, the customs of those barbarous nations which are said, even at this day, to put them to death as soon as their infirmity is known, would be mercy.

That men should so long have regarded the deaf and dumb as little if any superior to the brute, ought, perhaps, to excite less surprise than regret, when we consider that the natural and almost inevitable effect of such prejudices is to degrade those who are so unfortunate as to be the objects of them, as low as the image of the Creator is capable of being degraded. It is only when attended to with care, and treated with kindness by those to whose care and kindness providence has committed him, that the deaf mute can be expected to exhibit those proofs of intellectual and moral qualities, which give the lie to such prejudices by displaying indisputable traces of the Creator’s image. Finding himself, on the contrary, as he too often does, not only neglected, but an object of aversion, marked out by the unanimous consent of the world as a victim at the altar of prejudice, is it strange that the solitary mind of the mute should sink in this unequal struggle ? that his unaided faculties, should succumb under the mountain heaped on his devoted head ? And then, that same *prejudice* whose hand crushed him to the dust, justifies her deed by pointing to the degraded condition to which she has herself reduced him !

We are, indeed, compelled to deplore the blindness of human nature, when we find even the families which

contain deaf and dumb persons, affected with such prejudices. The birth of a deaf and dumb child is, under any circumstances, a heavy affliction; but its weight is incalculably increased by the influence of neglect on the character of the child. In such cases the fearful effects of the prejudices or neglect of his friends, recoil, with indeed some show of justice, upon themselves. Nor are the effects of the unrestrained indulgence of misjudging kindness much less deplorable. It is certain that, however *unfortunate* the ignorant deaf and dumb may be, they are not so *unhappy* as their families. These last ought to instruct them for their own sakes, if not for less selfish considerations. And, severe as the task may seem, I venture to assert that, as no labour could be better employed, so none would be more richly rewarded.

Still, despite the withering influence of coldness or neglect, the deaf and dumb not unfrequently display most undeniable proofs of intelligence and sensibility. Though compelled to begin, as it were, even at their birth, the world for themselves, and to acquire by their own unaided efforts, all that they can acquire of that intellectual wealth which has been accumulating from generation to generation, and to which hearing children are, as it were, born heirs, they often do acquire a stock of knowledge, which, however scanty when compared with that of those who hear, is truly wonderful when we reflect under what disadvantages it was gleaned. To expect that a solitary mind should acquire a knowledge of all that is useful to know, is to expect that the labours of a solitary bee should fill the hive with honey.

I shall not attempt to give an elaborate dissertation on the character of the deaf and dumb before instruction. It may be sufficient to say that, their characters are such as might be expected in minds constituted like our own; but not, like our own, cultivated and cor-

rected. That is, that they display the characteristics of untaught *childhood*; not, as many by a strange propensity to degrade their own species would make us believe, of *ap's* or *monkeys*. Such an opinion is not surprising in the vulgar, who are accustomed to think the power of speech the only difference between man and the ape; but we can not repress our surprise and indignation, when we find it gravely asserted and maintained by men, in other respects sensible and intelligent; even by not a few who have aspired to the first rank in Philosophy. It is certain that the deaf mute has received a mind and a heart from nature, in which the seeds of bright talents and warm affections are as frequently implanted, as in the minds and hearts of speaking children; and only need as diligent cultivation to quicken them into as luxuriant growth. There is, therefore, nothing wonderful or mysterious in the art of instructing the deaf and dumb. If instruction has wonderfully improved their mental faculties, it is because those faculties were formed capable of improvement. The teacher can no more create a mind where a mind is wanting, than the workman can manufacture a watch without the steel, the brass, and the silver.

Let the deaf and dumb, then, be regarded as your own brethren, differing from yourselves only in being less instructed, because ignorant of the language of those around them; and ignorant of that language, only because the ear, the great avenue through which language and knowledge is acquired, is, with them, sealed forever; and, consequently, only requiring to be taught that language under its written form, a form addressing itself to the eye, to enable them to compete with yourselves, (except where a knowledge of sound is required,) in all the various divisions of the intellectual field.

HISTORY

OF THE ART OF INSTRUCTING THE DEAF AND DUMB.

The human frame is so complicated, so liable to be disarranged by disease or accident, that, instead of wondering that physical defects are so common, we ought rather to exclaim,

‘Strange! that a harp of thousand strings
Should keep in tune so long!’

Whether deaf and dumb persons are more numerous now than in ancient times, will never be known; but, in every age of the world deafness appears to have been a common infirmity. In the oldest book in the world, written 3,300 years ago, *we read “who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?”** And among those precepts of the Law of Moses, which are enforced with peculiar solemnity by a repetition of the name of **JEHOVAH** we find this; “*Thou shalt not curse the deaf, nor put a stumbling block before the blind.*”†

When we reflect that there have been, in every age, deaf and dumb persons, and that no rank or condition is exempt from this calamity,—so that it is highly probable that many of these unfortunates must have been the children or near relatives of the rich, the noble, the wise, or the learned,—we cannot but feel surprised that, till within less than *three* out of the *thirty five* or *forty* centuries which have elapsed since the art of depicting words to the eye was discovered,—no one was ever induced,

* Exodus, IV, 11,

† Leviticus, XIX, 12,

either by philanthropy, by parental affection, or even by the hope of fame, to attempt the instruction of the deaf through the eye. But perhaps, if we examine a little into the state of society in ancient times, as compared with the present, that surprise will cease. We ought rather to be surprised that, though it is more than two centuries and a half since the first efforts to instruct the deaf and dumb were crowned with success, yet it is only within about fifty or sixty years that regular institutions have been established for their instruction; and, even yet, these institutions furnish the means of instruction to only about one seventh part of the deaf and dumb of Europe and America. Of those of Asia and Africa, it is unnecessary to speak. Even in our own country, within whose favoured limits, we are fond to believe, education is more universally diffused than in any other part of the globe, out of about six thousand and eight hundred deaf and dumb persons, not more than fourteen hundred have ever been received into an institution for their instruction; leaving about *five thousand* human beings, living in the midst of us, nay more, claiming the nearest kindred with us, whose mental and moral condition is, without any exaggeration, more deplorable than that of the Cherokee or the Hindoo.

If, then, we wonder why the deaf and dumb were so long neglected, we ought much more to wonder that they are, to so fearful an extent, still neglected. None will be surprised that, during the dark ages which succeeded the fall of Rome, when only one child in a thousand was taught to read, the deaf and dumb, whom the master philosopher of antiquity* had pronounced incapable of instruction, were not of this favoured number. And, in the better days of ancient learning, while Greece and Rome were

* Aristotle.

In their glory, the only instruction which it was thought necessary to give the mass of the people, might be comprehended in these two maxims, *to defend their country, and reverence its laws*. So far was the *man* lost in the *citizen*, that in Sparta every child born without the faculties which would make him useful to his country, was put to death. We ought not, then, to be surprised that, in those days, the deaf and dumb were, at the best, barely suffered to live. But we certainly ought to be surprised that, *now*, in the full light of science and Christianity; now that the worth of man as an immortal being, is felt and acknowledged; now, that such strenuous efforts are making to educate every child among us, and to carry the gospel to the heathen; now, that the possibility of raising the deaf and dumb to the intellectual rank of the most intelligent is no longer doubtful; that even *now*, there should remain among us, *one* deaf and dumb child of proper age and capacity, yet uninstructed!

To whatever cause it may have been owing, it was the universal sentiment in ancient times, that the deaf and dumb were wholly incapable of instruction. The Roman poet Lucretius expresses this opinion in a passage which has been thus translated.

To instruct the deaf no art could ever reach,

No care improve them, and no wisdom teach.

Nor is there any satisfactory evidence that, as late as the end of the fifteenth century, any individual in any country had supposed it possible, that the misfortune of the deaf and dumb from birth, could be remedied except by a miracle; and it is recorded as one of those evidences of the Saviour's divine power which appeared the strongest in the eyes of the people, that he made the deaf to hear and the dumb to speak.

That the practicability of instructing the deaf and

dumb, should have remained so long undiscovered, and even unsuspected, is the more remarkable, that none of the instruments used in this branch of instruction are of modern invention. The art of expressing ideas by natural signs or mute gestures, called the *Pantomime*, was carried to so high a degree of perfection on the Roman Stage, that Cicero informs us it was a contest between him and Roscius, whether he could express an idea in a greater variety of phrases, or Roscius in a greater variety of significant and intelligible gestures; and Scagliotti, an Italian writer on this subject, cites several passages from old authors, to shew that the art of spelling words by means of positions of the fingers, called the *Manual Alphabet*, was known to the ancient Greeks, and by them called *Chirolology*.

The following sketch of the early history of the art of deaf mute instruction, is from a very able and valuable article in the *North American Review*, for April 1834, written by Professor Barnard of New York.

“This history, for the sake of convenience, is divided by Degerando into two distinct periods; of which the first extends from the earliest essays attempted in the instruction of the deaf and dumb, to the time of De l’Epee; the second, commencing from that era, reaches our own time. The first period comprehends a space of nearly two centuries,—the second little more than sixty years. During the first, instructors were few and scattered; in the second, comparatively numerous, contemporaneous, and frequently uniting their efforts in the same field of labor. The first is the period of invention; the second of improvement. The instructors of the first period were occupied, chiefly, upon the mechanical means of replacing speech; those of the second, upon the logical teaching of lan-

guage, and the cultivation of the intellect. During the first, the oral and labial alphabets were the instruments most generally employed; with the second, methodical signs make their appearance, to the exclusion, in some instances, of articulation. The first period is that, in which instruction is principally individual; the second is the period of institutions. During the first, the art seems to have constituted a species of masonry; its processes were a mystery, and each instructor seems to have guarded his secret knowledge with peculiar jealousy. Since the commencement of the second, the veil has been torn away, systems have been opened to the light, and the discussion of their merits invited. The early instructors generally followed their art as an instrument of gain. The latter, have, in many instances, pursued it at great personal sacrifice. They have regarded the education of the deaf and dumb as a part of the great cause of humanity; and have been stimulated to put forth exertion, by a sense of duty. The former seem, in most instances, to have been ignorant that others were, or had been, laboring in the same field; they have known little or nothing of their predecessors or contemporaries. The same processes have, therefore, been a first and a second time invented; and the art has, consequently, for years, made little progress. It is the endeavor of modern times to promote improvement by a union of effort, and, for this purpose, to render the intercourse of instructors as frequent and as familiar as possible. The first period may, consequently, afford more interest to the curious inquirer; the second to the professor, who is eager for practical information.

We have asserted that, up to the commencement of the sixteenth century, there existed no instructor

of the deaf and dumb. Rodolphus Agricola, a native of Groningen, who first introduced into Germany the study of Greek, asserts, indeed, as early as the latter half of the fifteenth century, that he had met a person, deaf and dumb from birth, capable of holding communication in writing. We know not how implicitly this statement may be relied on. Jerome Cardan, a distinguished mathematician of Pavia, born in 1501, throws out some hasty observations, on the practicability of giving deaf and dumb persons a knowledge of language. 'The enterprise is doubtless difficult,' he says, 'but it is possible. Writing associates itself with speech, and, through speech, with thought; but it may directly retrace thought itself, without the intervention of speech; as is seen in hieroglyphics, of which the character is entirely ideographic.'

Spain may be called the cradle of this art. The first instructor, of whom we have any authentic account, is Peter Ponce, a monk of the order of St. Benedict at Ona. He published no account of his methods, and left behind him no manuscript. Our knowledge of him is principally derived from the brief notices of Francis Valles, and Ambrose Morales, two of his contemporaries. From these, we learn that he taught his pupils to speak; and it is added by the former (what is very improbable) that, for this purpose, he employed only indicative signs. Another writer tells us that, in the archives of the convent at Ona, is found a paper which attests, that the pupils of Ponce 'spoke, wrote, prayed aloud, attended mass, confessed, spoke Greek, Latin, (as well as Spanish) and reasoned remarkably well upon physics and astronomy.' 'They were,' said Ponce himself, 'so distinguished in the sciences, that they would have passed for men of talent, in the eyes of Aristotle.' If this extrav-

agant use of the hyperbole excite a smile, it still affords evidence that Ponce was decidedly successful.

Second in point of time, and the earliest author of a practical treatise on the art, was a countryman of the last, John Paul Bonet. Urged, as he says, by sentiments of personal affection, he undertook to instruct the brother of an officer of State, to whom he was secretary. He seems to have been ignorant of what his predecessors had accomplished; though, with little reason, he has been accused of borrowing his processes and exhibiting them as his own. Bonet employed the language of action, writing, dactylology and the oral alphabet. His work presents the hasty outlines of a philosophic system. The labial alphabet appeared to him an unavailable instrument; one, at least, which could not be taught according to any fixed method.

After the publication of his work, however, in 1620, he appears to have successfully incorporated this part of instruction into his practice. The chevalier Kenelm Digby, cited by Degerando, remarks of a deaf and dumb person, whom he saw in Spain, evidently a pupil of Bonet, that 'though insensible to the report of a cannon, he could distinguish, by sight alone, the words of others, and had himself learned to pronounce distinctly. This person was the younger brother of the constable of Castile. Physicians and surgeons had exhausted upon him, in vain, every species of remedy. A priest offered to instruct him. In the beginning, none would confide in him. When he had succeeded, they cried out, a miracle!' By way of experiment, words were pronounced in presence of this young man, both in French and English. He repeated them exactly.

We are told of another Spaniard, deaf and dumb himself from birth, but how instructed we know not, by name Ramirez de Carion, who taught one

of his pupils, a person of rank, to speak and write four languages.

Besides Jerome Cardan, other writers of Italy early found their attention arrested by the art, which at present occupies us. Among these, we find the names of Affinate, the author of a treatise not remarkable for its merit, of Fabrizio d' Aquapendente, and of the father Lana-Terzi, a jesuit of Brescia. The latter, being occupied with a variety of curious questions, such as the art of flying, the quadrature of the circle, and the philosopher's stone ; of writing in cypher, of the means of teaching the blind to read and write, and of telegraphic communication, fell naturally upon the inquiry which forms the subject of this article. He examined the mechanism of speech, and the art of instructing the deaf in the knowledge of language.

Still, Italy affords us no early example, worthy of attention, of one who actually devoted himself to the task of instruction. The instance of Peter Castro, who is said to have educated the son of Thomas, Prince of Savoy, is isolated. In 1616, however, a work appeared, which, from the account we have of it, cannot but be of interest to the teacher of the deaf and dumb. Its subject is the language of action, which its author, John Boniface, has examined in a most voluminous treatise, in all its elements and all its applications.

Degerando remarks, with a natural surprise, that, of all the writers, who, during this period, have labored upon symbolic writing and secret cyphers, no one seems to have recollected a most direct application of those arts, to wit, the instruction of the deaf and dumb. He instances the example of Alphonso Costodeau, who, in the course of twelve volumes, treating of ' the principal signs which are used in the representation of thought and the com-

merce of minds,' appears not even to have suspected the existence of those, created by the deaf and dumb.

England in the seventeenth century, presents us with the names of Bulwer, Wallis, Holder, Dalgarno and Sibscota, all of whom directed their attention either to the theory or the practice of this art.

The work of Bulwer saw the light as early as 1648. Not an instructor himself, he endeavors to be useful in pointing out the path to others. Giving no attention to articulation, though including in his plan the labial alphabet, he is the first to propose a system of instruction by means of signs. Dalgarno, also, confined himself to theory: His system dispenses with the oral and labial alphabets, and presents the art in its simplest form.

Wallis, by common consent, seems to occupy the first rank among the early English instructors. He was the author of a treatise on speech, and of other occasional papers, relating to our present subject. In a few instances he took the trouble to teach articulation; but this instrument he afterwards abandoned; not, however, because his views of its utility were altered. He avowed himself to be, as he believed, the original inventor of the art; a claim which was disputed by William Holder of Blechington. Holder had, in fact, taught articulation to a single deaf and dumb person, who, having afterwards lost the faculty, attained it a second time under Wallis. But of him little is known, except that his views were rather superficial than otherwise.

In passing to Holland, we meet with the name of Peter Montans, who is said to have offered some remarks upon the subject of teaching the deaf and dumb. Those, however, whose opinions are best known, and most remarkable, are Mercure Van Helmont and John Conrad Amman. These men,

both distinguished for the singularity of their views, appear, notwithstanding the wildness of their notions, to have been moved by a spirit of philanthropy. They agree in attributing to language a divine origin; in supposing the original language of man to have possessed properties, for which we search in vain in the degenerate dialects of modern days. They beheld in speech, not merely a conventional instrument of thought, but one possessing privileges, high, mysterious, inexplicable. Van Helmont held the opinion, that there exists a language natural to man;—a language more simple in its construction and in its pronunciation, than any now in use; that this language is the Hebrew, in the characters of which he seems to discover a resemblance to the positions of the vocal organs, requisite to give them utterance. The boldness of these assumptions is a little remarkable, when we recollect that the pronunciation of Hebrew is forever lost. ‘Van Helmont,’ says Degerando, ‘pretended, in three weeks, to have put a deaf and dumb person in a condition to answer, (by articulation) questions addressed to him.’ This person, if we believe Van Helmont, learned afterwards, in very brief space, the Hebrew language, by his unaided efforts, in comparing the Hebrew text with a German translation of the Bible. Of the probability of this statement we leave teachers to judge.

Conrad Amman undertook the education of the deaf and dumb, without being aware that others had preceded him. He became afterwards acquainted with their works, and engaged in a correspondence with Wallis. We cannot better convey an idea of his peculiar notions respecting the human voice, than by quoting his own words. ‘There is in us,’ he says, ‘no faculty, which more strikingly bears the character of life, than speech. I repeat

it, the voice is a living emanation of that immortal spirit, which God breathes into the body of man at his creation. Among the immense number of gifts from God to man, it is speech, in which eminently shines the imprint of Divinity. In like manner as the Almighty created all things by his word, so he gave to man, not only, in an appropriate language, to celebrate worthily his Author; but, farther, to produce by speech whatever he desires, in conformity with the laws of his existence. This divine mode of speaking almost disappeared from the earth, along with so many other perfections, at that unhappy epoch, the fall. Hardly, in the long course of ages since elapsed, has the precious prerogative been accorded to a few privileged individuals. These were no other than souls, sanctified and united to God by fervent and continual prayer; who, interrogating the very essences of things, have been endowed with the gift of miracles. These holy personages have exhibited to the view of other men traces of an empire, once common to all, but which most have suffered to escape.*

If such notions excite surprise, we cannot but smile, when we find the same writer gravely questioning, whether the apostles, on the day of Pentecost, really spoke in different tongues; or attained by immediate inspiration that efficacious speech, by means of which the well disposed of every kindred and people and tongue and nation, simultaneously comprehended their thoughts.

Amman did not, like Van Helmont, pretend to restore speech to deaf and dumb persons in a moment. He tells us that he found infinite and almost incredible pains, continued during a whole year, more or less, required to instruct a single individual. Yet,

* *Dissertation sur la Parole*, &c. a translation, printed at the close of the volume of Deschamps. Paris, 1779.

in one instance, he pretends to have met with signal success in the space of three months. Amman troubled himself little with the philosophical instruction of language. It may be said both of him and of Van Helmont, that, admitting the truth of all their narrations, their pupils doubtless used words with very imperfect knowledge of their signification.

In Holland, as in Spain and England, the art fell during a long period into total disuse, after the time of its first inventors. Our attention is next attracted to Germany. Names here begin to multiply. We are presented with those of Kerger, Ettmüller, Wild, Niederoß, Raphael, Pascha, Pasch, Schulze, Conradi, Solrig, Lüsius, Arnoldi, and Heinicke. Among such a multitude we can notice only individuals.

It is asserted, we may first remark, by Father Gaspar Schott, in a work, published in 1642, that he had personally seen or ascertained the existence of many deaf and dumb persons, who had learned to read upon the lips.

Kerger, assisted by his sister, undertook the task of instruction at Liegnitz in Silesia, early in the eighteenth century. He availed himself at once of design, of pantomime, of the oral and labial alphabets, and of writing. Of dactylology he makes no mention; but of the utility of the language of action, he expresses himself in the highest terms; entertaining, in this respect, views materially resembling those of De l' Epce at a later period.

Contemporary with Kerger, was George Raphael, the father of three deaf and dumb children. Led first by parental affection to become an instructor, and having subsequently succeeded even beyond his hopes, he committed to paper an account of his method, for the information of others. This work was first published at Lunenburg, in the year 1718.

Läsius confined himself to the teaching of language

under a visible form. He made use neither of the manual alphabet nor of design. Arnoldi, on the other hand, gave to this latter instrument considerable expansion, and taught the use of the oral and labial alphabets. He employed also pantomime, but only so far as it is the work of the deaf and dumb themselves.

Samuel Heinicke was the director of the first institution for the deaf and dumb, established under the patronage of a government. This institution was founded at Leipzig in 1778. Heinicke had, before this time, announced in the public papers, that, in the course of six weeks, he had taught a deaf and dumb person to answer, by writing, whatever questions were proposed to him. Arnoldi, says Degerando, could not but declare, that such a result seemed to him incomprehensible. Still, Heinicke was a man of no common ability; and his success is attested by the reputation, which obtained for him the direction of a public institution. But he was, at the same time, a man of immeasurable self-conceit, irritable in his temper, rude, coarse and overbearing in his manners. In consequence of the existence of such traits in his character, though his pupils were the principal sufferers, all who had to do with him were subject to more or less annoyance. He attributed to himself the honor of invention, but so far as his processes have come to the light, they afford no justification of his claim. In some trifling particulars, his methods were indeed peculiar. He placed instruments in the mouths of his pupils, to regulate the positions of the vocal organs in emitting sounds. And he asserted (what is very improbable,) that he had made particular sensations of taste to correspond to particular articulations. Heinicke was a believer in the exclusive prerogative of the voice to serve as an instrument of thought.

Otherwise, his views were eminently in accordance with sound philosophy.

Intuition was the basis of his methods. Those, indeed, who read the article in the *Encyclopædia Americana*, may be led to suppose it something peculiar to him. But such a supposition would be unjust to others. Heinicke was not alone in believing, that ideas should precede names; though, to the due observance of this principle, his success is very much to be attributed. After the death of Heinicke, his widow continued to direct his institution. From this school sprang Eschke, afterwards director of the institution at Berlin.

France seems not only to have been behind other European nations in her efforts for the education of the deaf and dumb, but even in the knowledge of what had been accomplished abroad. Hence, when at length she saw the advocates of this unfortunate class spring up within her limits, she opposed to them all those prejudices, which had elsewhere found their refutation in actual experiment. Still there exists testimony, that the practice of the art had not been wholly unknown, even in France, before the time of Pereire and Ernaud. In 1769, a man deaf and dumb from birth, named Guibal, is recorded to have made his will in writing; and from the evidence of his knowledge produced in court, the will was confirmed. We have also some further evidence that the deaf and dumb were instructed; but nothing satisfactory until the time of Father Vanin, who rested instruction, as we have seen, principally upon the use of design.

After him sprung up Pereire, a Portuguese. Two of his pupils, whom he exhibited, at different times, before the Academy of Sciences, were remarkable for their attainments. These were Saboureux de Fontenay, and D'Asy d'Etavigny. Pereire made a

secret of his processes. He offered to disclose them for a suitable consideration; but this consideration being withheld, they perished with him. It is even said that he bound his pupils by an oath, not to discover his modes of instruction; and made them a secret even to his family. We know nevertheless, that the grand instrument of his system was a method of syllabic dactylology; which, by its rapidity in exhibiting words, enabled him, to a great extent, to rely on usage to explain their meaning. He was, nevertheless, apprised of the advantage of a logical method, in the teaching of languages. Few, if any, have been more successful than Pereire. Of his pupil Fontenay, De l'Epee records, that he translated foreign works, and himself composed a number of productions designed for the press.

Ernaud, as well as Pereire, obtained the approbation of the Academy of Sciences. He employed himself very much in reviving the sense of hearing, where it was partially lost. He asserts, indeed, that he had met with no instance of entire deafness. Articulation was, of course, his principal instrument.

The Abbe Deschamps published, in 1779, a work on the instruction of the deaf and dumb. To this branch of education, he devoted, in practice, his fortune and his life. Acknowledging the practicability of instructing by means of signs, he still accorded the preference to articulation and the labial alphabet. He refused, therefore, though solicited, to unite himself with the Abbe de l'Epee. Shortly after the publication of his work, he was assailed by the deaf and dumb Desloges, who very earnestly vindicated the methods of De l'Epee and spoke, in the most enthusiastic terms, of the language of action.

In glancing at the second period of this history,

we have to regret that our notice of it must be but a glance. The Abbe de l'Epee commenced the labor, to which his entire life, and the whole of his pecuniary means were afterwards consecrated, with completing the education of two twin sisters, who had been pupils of Father Vanin. The grand feature of his system we have already noticed. It consisted in giving to the language of action the highest degree of expansion, and rendering it, by means of methodical signs, parallel to that of speech. He attempted also the task of teaching articulation; and, as we have seen, was the author of a treatise on this branch of the art. The actual success of the Abbe de l'Epee was far from being equal to that of his successors, or even his contemporaries. In a letter to Sicard, written in 1783, he says, 'Do not hope that your pupils can ever express their ideas by writing. Let it suffice that they translate our language into theirs, as we ourselves translate foreign languages, without being able to think or to express ourselves in those languages.' He has more to the same purpose. With the evidence of Pereire's success, in the case of Fontenay, under his eyes, these views are certainly remarkable. De l'Epee commenced the preparation of a dictionary of signs, which was never published. He felt himself, from time to time, called upon to defend his views. He seems, voluntarily, to have thrown down the gauntlet to Pereire. With Heinicke he held a controversial correspondence of some length, in which that instructor seems to have exhibited very little courtesy. A third time he came into collision with Nicolai, an academician of Berlin. The Abbe Storck, a disciple of De l'Epee, had established a school in the latter city; and it was from the exercises of a public exhibition, held by the former, that Nicolai took occasion to attack the system of instruction.

The details of these controversies, though interesting, are too extensive to be exhibited here.

A few years after the death of De l'Epee, was established the Royal institution of Paris, to the direction of which Sicard was summoned. It was the endeavor of this instructor, whose title to our veneration is beyond dispute, to perfect the views of his immediate predecessor and master; and to carry out fully in practice the theory, which makes the instruction of the deaf and dumb a process of translation. Of Sicard's success, we have living evidence in our own country, in the case of M. Clerc at Hartford; whose acquaintancē at once with the French and the English languages leaves nothing to be desired. Massieu, also, whose education forms the subject of an entire work from the pen of his master, is an astonishing instance of the extent to which the intellectual faculties of deaf and dumb persons may be cultivated."

"In this second period of the history, it is impossible that we should proceed further, with any thing like particularity. Germany affords us the names of Neumann, Eschke, Cæsar, Petschke, Venus, Wolke, Daniel, Stephani, Ernsdorffer, Scherr, Neumaier, Gæger, Siemon, Grasshoff, and a multitude of others; Switzerland those of Ulrich and Naef; Holland of Peerlkamp and the Messrs. Guyot; England of Watson, Arrowsmith, and Roget; Scotland of Braidwood and Kinniburgh; Spain of D'Alea and Hernandez, and Italy of Scagliotti. France also presents us with many names, among which we notice those of Bebian, Piroux, Perier Jamet, Dudesert, Goudelin, Ordinaire, Valade, and Morel; to the last, we understand, was intrusted, at the Royal Institution, the preparation of the second and third circulars."

To the above sketch we will add a few particulars from other sources.

From the Edinburgh Encyclopedia we learn that Dr John Wallis began the instruction of a person who had lost his hearing, and consequently his speech, at five years old, as early as 1662. A few years later, "he taught a Mr. Alexander Popham who had been born deaf, to speak distinctly, and to understand a language so as to express his mind tolerably well by writing, and to understand what was written to him by others." "Some other Deaf persons," he says in a letter to a Mr. Thomas Beverly, the father of five deaf and dumb children, who had applied to him for advice in 1698, "I have not attempted teaching them to speak; but only so as (in good measure) to understand a language, and to express their mind (tolerably well) in writing. Who have thereby attained a much greater measure of knowledge in many things, than was thought attainable to persons in their circumstances; and become capable (upon further improvement) of such further knowledge as is attainable by reading."

Charles Michel de l'Epee, who, if not either the first or the most successful instructor of the deaf and dumb, as from the celebrity which his name acquired, many persons have supposed,—was, beyond all dispute, the most benevolent, zealous, and disinterested; was born at Versailles on the 25th Nov. 1722. Like Ponce, the first teacher of the deaf and dumb, De l'Epee, as his title of Abbe denotes, was a catholic priest. He appears however to have been far more liberal in his sentiments than was agreeable to his brethren, and on that account, was subjected to much persecution from the bigoted. The incident which first directed his thoughts to the education of the deaf and dumb, has been thus

related. The Abbe happening one day to call at the house of a lady in Paris, only found at home her two daughters, who, inviting him to be seated by gestures, remained silent with their eyes fixed on their needlework. The Abbe spoke to them, but to his surprise, received no answer; feeling offended by their apparent incivility, he was about to depart, when the mother entered, and the whole was explained. The young ladies were deaf and dumb from birth, and both their mother and themselves were inconsolable for the death of their preceptor, Father Vanin, whose place no one had yet been found to supply. The sympathy of De l'Epee was aroused, he departed full of the idea of restoring these unfortunate beings to themselves and to society. He reflected, put his reflections to the test of experiment, met with satisfactory success, and from that time devoted his life and his fortune to the cause of the deaf and dumb.

This was in 1760, and from this time begins a new era in the history of deaf-mute instruction. De l'Epee formed a seminary into which he received as many of the deaf and dumb as he could superintend, and formed preceptors to teach those in distant parts. "The number of his scholars," says an English translator of his works, quoted in the *Edinburgh Encyclopedia*; "grew to upwards of sixty; and, as the fame of his operations extended, persons from Germany, from Switzerland, from Spain, and from Holland, came to Paris to be initiated in the method he practised, and to transfer it to their several countries."

"The expences," this author afterwards observes, "attending the seminary which he established, were wholly defrayed by himself. He inherited an income, as M. de Bouilly informs us, amounting to 14,000 livres, (nearly 600*l*, sterling, or about \$2,650,)

of which he allowed 2,000 livres to his own person, and considered the residue as the patrimony of the Deaf and Dumb, to whose use it was faithfully applied. So strictly he adhered to this appropriation, that in the rigorous winter of 1788, when in his 65th year, and suffering under the infirmities of age, he denied himself fuel rather than retrench upon the fund he had destined for them. His housekeeper having observed his rigid restriction, and doubtless, imputing it to its real motive, led into his apartment forty of his pupils, who besought him, with tears, to preserve himself for their sakes. Having been thus prevailed on to exceed his ordinary expenses about 300 livres, he would afterwards say, in playing with his scholars, "I have wronged my children out of a hundred crowns."

De l'Epee, having devoted himself for twenty nine years to his task, with a zeal and disinterestedness very seldom equalled, and, certainly, never surpassed, either in this or any other field of philanthropic effort, died on the 23d of December, 1789, at the age of sixty seven.

Roche Ambrose Sicard, his pupil and successor, established an institution at Bourdeaux, in 1786, from which he was called to direct the Royal Institution at Paris, in 1791. He continued at the head of this Institution thirty one years, and died on the 10th of May 1822, at the age of 80. Notwithstanding the great reputation which he acquired, and the distinguished attainments of many of his pupils, the Institution which he directed so long has totally abandoned his system, which, however, is still adhered to by many Institutions in France, Italy, and the United States.

Mr. Thomas Braidwood was the first person who kept a regular academy for the education of the deaf and dumb in Great Britain. He entered on the pro-

fession with a single pupil, at Edinburgh, in 1764 ; But the number of his scholars increased with his reputation, and he continued teaching a large school, for many years, in that city, and afterwards at Hackney, near London, until his death in 1806. His school was visited in 1773, by Dr. Johnson, who speaks of it, in his *Tour to the Hebrides*, in terms of high admiration. Dr. Watson, who was for many years at the head of the Institution near London, now the largest in the world, was a relation of Braidwood, and followed his method, as do most of the Institutions in Great Britain and Ireland.

We reserve a Sketch of the history and present state of the American Institutions, to another place.

The annexed *Chronological Table* has been compiled from various sources, and will, it is believed, be found accurate.

CHRONOLOGICAL TABLE.

Practicability of teaching the Deaf and Dumb to read and write first suggested, by Jerome Cardan, of Italy, about	1530
First known attempts to instruct the Deaf and Dumb, made in Spain, about	1570
Death of Peter Ponce, the first instructor,	1584
First treatise on the art, (with an engraving of the manual alphabet,) published by Bonet, a Spaniard,	1620
First publication on this subject in England, by Bulwer,	1648
First essays to instruct the Deaf and Dumb in Great-Britain, by Holder, about	1659
First publication on this subject in Holland by Van Helmont,	1667
Raphel publishes a work on this subject, in Germany,	1718

Two educated mutes presented to the French Academy by Pereira,	1749
The attention of De l'Epee is called to this subject,	1760
Braidwood begins to teach at Edinburgh	1764
Heinicke founds an institution at Leipsic in Saxony,	1778
Storck, a pupil of De l'Epee, founds an Institution at Vienna, under the patronage of the Emperor Joseph II,	1779
Henry Daniel Guyot, a pupil of De l'Epee, founds the Institution at Groningen in Holland,	1790
Royal Institution at Paris founded,	1791
Institution at London founded,	1792
First Institution in Ireland founded, at Clarement near Dublin,	1816
First in America opened at Hartford, Conn.	1817
First in Asia opened at Calcutta, by a Mr. Geo. Nicholls,	1829

AMERICAN INSTITUTIONS.

AMERICAN ASLYUM AT HARTFORD.

The oldest Institution for the Deaf and Dumb on this side of the Atlantic, is that at Hartford. A small private school is said to have previously existed in Virginia, but its existence, probably, was not known to those with whom the plan of establishing an institution at Hartford originated.

The history of the establishment of this institution affords a very striking proof how often the dispensations of Providence, while they appear severe individual afflictions, are overruled to the good of multitudes. The introduction into this country of that art, which has already been instrumental in rescuing hundreds from the fearful doom of hopeless ignorance, is owing to the disease which deprived the little daughter* of a respectable physician at Hartford of speech and hearing.

Dr. Cogswell, the physician alluded to, finding his own art impotent to remedy his daughter's infirmity, turned his attention to the possibility of alleviating her misfortune by instruction. Well in-

*Miss Alice Cogswell. This interesting young lady, the first pupil of the first American Institution for the Deaf and Dumb, was removed from this earthly scene about four years ago, at the early age of twenty-five. Her early death is attributed to grief for the loss of her father, whom she survived only thirteen days, though in perfect health at the time of his decease.

formed men in this country were generally aware that foreign philanthropists had devoted themselves to the task of educating the deaf and dumb; but the accounts of their success which occasionally found their way across the Atlantic, were received either with incredulity or apathy. The art of deaf-mute instruction was probably considered by most of those who heard of it, as more curious than useful; and the deaf and dumb in this country were believed to be too few in number, and too scattered, to admit of a sufficient number being collected to form a school.

But the investigations of Dr. Cogswell, as to the number of deaf-mutes in this country, and the extent to which their misfortune could be remedied by education, were satisfactory both to himself and many of his friends, who cheerfully united with him for the purpose of introducing the art into the United States.

For this purpose the Rev. Thomas H. Gallaudet visited Europe in 1816. The fame of Sicard, whose success in the instruction of Massieu and Clerch had placed him, in the opinion of most men, at the head of his art, was then at its zenith, and attracted Mr. Gallaudet to Paris. Here he remained three months, studying the method used in the school of Sicard; and on his return, brought with him Mr. Laurent Clerc, who, according to Bebian, (then an associate of Sicard,) "was then both the most distinguished pupil and the ablest professor of the Parisian Institution;—its glory and its support." On their arrival in this country, in August 1816. They visited many parts of the United States, and were highly successful in awakening an interest in the subject of deaf-mute instruction. Numerous donations were obtained, and a school was opened at Hartford on the 15th of April 1817, by the title of the

"Connecticut Asylum." Subsequently, Congress having endowed this institution with a township of land in Alabama, from the sale of which a large fund has been realized, it has assumed the title of **"The American Asylum."**

This Institution has always maintained a very high reputation among similar institutions on both sides of the Atlantic. Its early instructors, and many of their successors, were men of distinguished ability, and of high literary reputation. Among them we may mention, besides Mr. Gallaudet, (whose excellence, as a writer of books for youth, is too well known to require mention;) Mr. Wm. C. Woodbridge, Editor of the *American Annals of Education*; Mr. Lewis Weld, for eight years principal of the Philadelphia Institution for the Deaf and Dumb, and now filling the same office at Hartford, as the successor of Mr. Gallaudet; and Mr. Harvey P. Peet, now Principal of the New York Institution.

Under the care of such instructors, many pupils have been formed highly distinguished for their attainments. Of one of these, George H. Loring of Boston, who was retained for several years as a teacher, after completing his education, Mr. Barnard observes that, "he acquired such a facility in the use of the French language, as to astonish native Frenchmen with whom he conversed."

The Institution at Hartford has had the honor of giving the method of Instruction and of supplying one or more teachers to every other institution in America.

The present principals of the New York, Kentucky, Ohio, and Canadian Institutions, and the former Principals of those at Philadelphia, and at Canajoharie, all acquired the art of instructing the deaf and dumb from Mr. Gallaudet and Mr. Clerc; and transferred the system of these eminent masters,

(which embraces very important improvements on that of Sicard,) to their respective institutions. So that the same dialect of the language of signs, and nearly the same system of instruction, prevails among all the American Institutions; except that the New York Institution has abandoned the use of methodic signs, which the others still retain.

We have mentioned that the institution at Hartford was endowed by Congress with a township of land, (by an act passed in 1819.) These lands having been very fortunately located, their sale produced to the institution a fund, said to exceed \$200,000 which has enabled its conductors to reduce the price of tuition by degrees from \$200 to \$100 per annum. Shortly after the establishment of the Asylum, the State of Massachusetts made provision for the education therein, of a portion of her indigent deaf and dumb population. This provision has since been extended, and is now more than sufficient for the education of all of that class within her limits; so that this enlightened state has the honour of being both the first, and the most liberal in her appropriations for the education of the indigent deaf and dumb. Connecticut, Vermont, Maine, and New Hampshire; have since followed this praiseworthy example, and all send their beneficiaries to Hartford. So that this institution enjoys the patronage of *five* States.

The Asylum buildings occupy a very beautiful and commanding situation on a hill, overlooking the town of Hartford, and some of the finest portions of the beautiful valley of the Connecticut. They are distant but a quarter of a mile, west, from the public square of the town of Hartford; from which a street called Asylum Street, nearly in a line with State Street, leads directly to the Asylum. A walk floored with plank, leads from the paved limits

of the city to a gentleman's seat within a few rods of of the Asylum. No site could, perhaps, be selected for a public institution, more pleasant or convenient than this.

The buildings are of brick, with a spacious lawn in front, and gardens and orchards in the rear. Besides the necessary accommodations for 140 or 150 pupils and other persons employed in the domestic concerns of the Asylum, school rooms, a chapel, &c. there are work shops, in which the trades of shoe-making and cabinet-making are taught to the male pupils in the intervals of school hours. One of the most experienced instructors, the Rev. W. W. Turner resides in the institution, and has the care of its domestic concerns, and the immediate oversight of the pupils. Mr. Weld, (the principal,) and Mr. Clerc occupy, with their families, separate houses adjacent to the ground of the institution. The other teachers are young men, and board themselves in the vicinity.

The Asylum is under the superintendence and control of a highly respectable board of Directors, some of whom are for life, by the payment of \$100 or upwards to its funds; and others elected annually by the contributors of lesser sums. Of the directors for life, the contributors of \$200, or upwards, are styled Vice Presidents for life. Of both classes the names of *fifty one* are given in the annual reports, *seventeen* of whom are marked as now *deceased*. Of these *fifty one*, *sixteen* are, or were, residents of Boston, *fifteen* of Hartford *six* of New York, and the rest of various places. All these stepped forward with their contributions to aid in the first establishment of the Asylum in 1816-17. Among those resident in Hartford are Charles T. Sigourney Esqr. the husband of the distinguished poetess, whose residence is within two or three

hundred yards of the Asylum; and Mr. Gallaudet, who, having for upwards of thirteen years, filled the office of principal of the Asylum with eminent ability, was compelled by the state of his health to resign in the autumn of 1830, but still remains connected with the Asylum as one of its Directors for life.

The following are the names of the most important officers, and of the Instructors, as given in the last annual Report:

Hon. Nathaniel Terry, *President*.
 Daniel P. Hopkins, *Secretary*.
 James H. Wells, *Treasurer*,
 William Ely, *Commissioner of the fund*.
 Lewis Weld A. M. *Principal*.

Assistant Instructors.

Laurent Clerc, Samuel Porter, A.M.
 William W. Turner, A.M. Collins Stone, A. B.
 Luzerne Ray, A. B. Wilson Whiton,
 Joseph D. Tyler, A. M. Edmund Booth.

The two last named were pupils of the Asylum. George H. Loring, already mentioned; and Fisher A. Spoffard, of Bucksport, Maine, have also been employed as instructors, after completing their education as pupils. The following gentlemen have also at different times been employed as instructors.

Rev. W.C. Woodbridge, Charles Rockwell, A. M.
 Isac Orr, A. M. Harvey P. Peet A. M.
 Rev. H. N. Brinsmade, David E. Bartlett, A. M.
 Elizur T. Washburn, F. A. P. Barnard A. M.

The three last named, are now instructors in the New York Institution.

The number of Pupils at the date of the last annual Report, (in May 1834,) was 133; which number is exactly the average of the last three years. The number being 136 in May 1832, and 130 in May 1833.

The number of former pupils is 344, so that the whole number who have enjoyed the advantages of the Institution is 477 : upwards of *four hundred* of whom are probably now living in New England, making *two fifths* of all the deaf and dumb in that section of the country, and a considerable majority of these over ten years of age. It is believed that in no other country so large a proportion of the deaf and dumb have received an education. Of the 133 pupils in the Asylum in May 1834, there were supported by their friends, 19 ; by Maine, 13 ; by New Hampshire, 18 ; by Vermont, 22 ; by Massachusetts, 39 ; by Connecticut, 19 ; by the Asylum, 3. Of those supported by their friends, *ten* were from the southern States.

The states already mentioned, as supporting five-sixths of the pupils in the American Asylum, limit the continuance of their pupils to four years ; except that Massachusetts permits a few of such of her beneficiaries, as are judged most worthy, to remain six years. Very few of the pupils, of late, ever remain more than four years, and a number do not continue so long. This period is manifestly much too short. In no considerable institution for the deaf and dumb in Europe, we believe, is the term of instruction less than *five* years, and in many, it is *seven* or *eight*. The latter period is, in most cases, the shortest in which a person deaf and dumb from birth, can acquire a perfect knowledge of a written language, so as to enjoy the perusal of a book or newspaper equally with those who hear.

For several years past, the number of admissions and dismissions in each year, has varied from *thirty* to *forty*. The average of both is about *thirty four* or *five*.

The pupils are divided into *eight*, (sometimes into *nine*) classes, each under the care of an instructor. The principal, (as is also the case in the New York

Institution,) does not teach a class personally, but superintends the general course of instruction. The classes are generally delivered over at the end of each year, from one teacher to another more experienced. To the interesting case of Julia Brace, the deaf, dumb, and blind girl in this Asylum, we will devote a few pages in a subsequent part of this volume. We will also take occasion to present to our readers some specimens of the composition of the pupils of this institution. For the present, we will conclude this brief notice, with an extract or two of peculiar interest from the seventeenth Annual Report, published in May, 1833.

“The whole number of pupils who have left the Asylum is *three hundred and sixteen* ; and of these *one hundred and sixty* at least, including females as well as males, are believed to be supporting themselves by their own industry. The same is probably true of many others from whom we have not heard. *Twenty-two* of this number are married and settled as heads of families. In many instances, these individuals undoubtedly owe the formation of industrious habits, their enterprise and self-reliance, their success, thus far in life, their comfort and respectability, to the system of industry pursued in the Asylum. In all, these good qualities were encouraged, strengthened and confirmed. The directors are therefore full in the belief, that the effects of manual labour, connected with study, are eminently salutary upon the characters of youth.”

The other extract refers to an excursion made by Mr. Weld with eight of his pupils, in the winter of 1832—3, to visit the legislatures of Massachusetts, New Hampshire and Maine, in order to exhibit to these public bodies the improvement of some of the pupils supported by them.

“The reception given to this delegation from the Asylum, the interest manifested by the Executive Of-

fficers and the members of the legislative bodies mentioned, in connexion with the many testimonials previously received of the kind regard in which our cause is held by those entrusted with office and power by the people of New-England, may be considered, we trust, as virtually settling the question of the future education of *all indigent deaf-mutes* in this favored portion of our country."

Mr. Weld, in giving an account of this excursion, relates the following interesting incident.

"In Boston the father of one of our former pupils, invited me and the eight pupils who were with me, to spend an evening in his family. We did so, and met there *thirteen* others who had received their education in the Asylum, and are now living in this city. The interview was a truly delightful one. The happiness they evinced in again meeting an officer of the Asylum and so many of their former associates, the enquiries they made respecting the institution and their late teachers and companions, their communications in regard to themselves and their various fortunes and pursuits since leaving us, the accounts given by others respecting their characters and conduct, were all exceedingly encouraging and tended to enhance, even in my own estimation, the value of education to these lately unfortunate, but now, restored and happy members of the human family. All were highly respectable in their manners and personal appearance. One was transacting business for himself, as the master of his own mechanic's shop, another was a journeyman printer, earning between three and four hundred dollars a year, others were receiving handsome wages in different employments, and all but two, whose circumstances did not require them to make these efforts, were supporting themselves by their own industry. All were happy and useful, comforts to their friends and respected by their acquaintances. Surely

if the members of those public bodies we had visited, could have looked in upon this scene of silent but tranquil happiness, tears, not of pity, which we so often noticed in our public exhibitions, but of gratitude and joy, would have filled many eyes. This pleasant evening was closed with advice suited to their circumstances, with thanksgivings to God for the benefits he had conferred upon them, and with prayer, in the language of the deaf, for his continued favour towards them and his blessing upon their benefactors and their companions throughout the world."

NEW YORK INSTITUTION.

The first steps towards establishing an institution for the Deaf and Dumb in New York were taken in 1816, "in consequence of a letter written by a dumb person in Bordeaux, offering to come to this country to establish a school." A number of gentlemen held meetings to consider the subject at the house of the Rev. John Stanford, the result of which was, that an association was formed to carry this philanthropic measure into effect, and an act of incorporation was obtained from the legislature of New York, under the style of the "New York Institution for the Instruction of the Deaf and Dumb." This act was passed April 15th, 1817, the same day the Asylum at Hartford was opened for the reception of pupils.

In consequence of the establishment of the Asylum at Hartford, under very favourable circumstances, and assisted by the contributions of the benevolent in all parts of the Union, several gentlemen in New York opposed the establishment of another school there, believing that one school was sufficient for all the deaf and dumb in this country. Researches made in the

City of New York soon proved this opinion to be erroneous. Committees appointed for that purpose in the different wards, ascertained the names and residences of more than *sixty* deaf and dumb persons then residing in the city, being about one to every seventeen hundred of its then population. The existence of a number of deaf-mutes so much larger than was thought possible, having made the necessity of additional schools for their instruction evident; a school was finally opened in May, 1818, with a class of seven. The Rev. A. O. Stansbury was the first teacher. He seems to have been guided by Dr. Watson's work "On the Instruction of the Deaf and Dumb." The pupils were instructed in the meaning of words by means of pictures, and thence gradually inducted into a knowledge of written language on the plan laid down by the distinguished English teacher. Articulation also was taught, in cases where the scholar appeared to possess the necessary aptitude and flexibility of the organs of speech, or when desired by his friends.

Of this first attempt on this side of the Atlantic to teach the dumb to speak, Dr. Milnor observes:—"The experiment was in some degree successful. Several pupils acquired the capacity of audibly reciting a few short pieces, and expressing some simple ideas. But (he adds) the process of instruction was tedious to the teacher and painful to the pupil." And the utterance of the latter "from its harshness and indistinctiveness, grating to the ears of the hearer. On the whole," he continues, "the experiment led to a universal sentiment in favour of discontinuing the effort."*

It should be remembered however, that this small degree of success was the result of only a few months instruction by a teacher entirely new to the task. The experiment cannot, then, be considered a very fair one,

*Address delivered at the Dedication of the New York Asylum Sept. 1829.

and ought not to weigh against the satisfactory results obtained in a large number of institutions in Europe, results, to the value of which, Dr. Milnor has himself since borne honorable testimony.

Mr. Stansbury left the Institution in 1819, but his sister, an intelligent lady zealously devoted to the cause of the deaf and dumb, continued to give her services in the department of instruction for fourteen years. On Mr. Stansbury's resignation, Mr. Horace Loofborrow, who had been for some years teacher in ordinary schools, was appointed principal teacher. A Mr. Mitchell, a young gentleman of New York, was afterwards associated with him for a few years; and more lately some of the more advanced pupils of the institution were employed as assistants.

The following extracts from an Address delivered on the occasion of a public exhibition, of the pupils, in May, 1826, by Doctor Samuel Akerly, an early and efficient friend to the formation of the institution, and who afterwards, as Physician, Secretary and Superintendant, took a large part in the direction of its affairs, will show in what manner the teachers mentioned were qualified for this peculiar branch of instruction, and what was the system they followed.

"The plan of instruction pursued by the teachers is derived from the works of the celebrated Abbe Sicard of France, and is substantially the same as that pursued in other schools for the Deaf and Dumb in this country."—

"Those who wish to embark in the arduous duties of instructing Deaf Mutes, must study the works of the Abbe Sicard, where the principles of the art are laid down, and from which, with practice, by beginning at the elements with a few pupils, a person of good sense and common industry, may make a

teacher. There are obstructions and difficulties as in every new undertaking, but in this they are by no means insurmountable. Our teachers, by pursuing the natural methods pointed out by Sicard, have instructed themselves while they were teaching Deaf Mutes. They have never been out of this city to acquire information, and their first labors were bestowed on their first pupils in the school of this Institution. So might others do, with patient and persevering industry, if while in daily intercourse with their pupils, they would study Sicard's "*Theory of Signs*," and his other work on "*The instruction of Deaf Mutes*."

In 1827, the Legislature of New York, on which the school depended for its existence, authorised the superintendant of common schools of the State (Mr. Flagg,) to visit this and other similar institutions, and from comparison with the systems of instruction pursued with success elsewhere, to suggest to the Directors of the New York Institution such improvements as he should think expedient. Mr Flagg accordingly in Oct. 1827, visited the schools at New York, Hartford, and Philadelphia, and made a detailed report, in which he gives a decided preference to the systems pursued in the two latter institutions, and recommends the Directors to engage a teacher, who could introduce into the New York school the improved methods in use at Hartford and Philadelphia. In consequence of this recommendation the Directors, after some unsuccessful applications, finally succeeded in engaging the permanent services of Mr. H. P. Peet, then one of the most experienced and efficient instructors of the Hartford Institution, who has continued to direct the New York Institution with distinguished ability.

Mr. Peet entered on his new duties in February,

1831. About three months previous, the Institution had made another important addition to the number of its teachers by securing the services of Mr. Leon Vaysse, from the Royal Institution at Paris.

Mr. Vaysse having brought with him all the important improvements made in the Parisian Institution since the death of Sicard; and Mr. Peet, those introduced by Mr. Gallaudet at Hartford; the former imperfect system of the New York school underwent a radical reformation. Its present conductors have abandoned the entire theory and practice of De l'Epee and Sicard, and ranged themselves by the side of Bebian, Degerando, and other late French and German writers. Though the improvements introduced by Mr. Peet and Mr. Vaysse, have been in full operation only two or three years, their good effects are already evident and striking.

The present system of the New York Institution differs from that pursued in the other American Institutions, chiefly in these two points:—The employment exclusively of men of liberal education as teachers, who retain the charge of the same class during the whole term of its continuance in the institution; so that each instructor conducts the entire course of instruction for the same pupils: And the rejection of methodic signs, that is to say, of all signs which are not colloquial among the pupils, which do not represent *ideas* but *words*, and which are not the work of the deaf and dumb themselves, but devised by the teacher to render the language of signs parallel to that of speech.

In addition to the general course of instruction, which embraces all the branches of an ordinary English education, lectures are given, in signs, on two or three evenings of each week, on subjects which could not well be included in the general course; viz :

Natural Philosophy, the branches of which are illustrated by actual experiments with a neat apparatus belonging to the Institution : Description of the Mineral, Vegetable, and Animal Kingdoms : Geography : History : Political Economy, or the science of Government ; and the rise, progress, and present condition of the useful and ornamental Arts. Mr. Vaysse, who was charged with the last named branch, and also with the instruction of a class in linear drawing, returned in August last to France, in compliance with the wishes of his family. We do not know whether his place, as to the two branches mentioned, has been supplied.

Though this system of familiar lectures on scientific subjects is not peculiar to the New York Institution, (a similar plan being, to some extent, pursued in that at Philadelphia,) it is we believe, more extensively followed out than any where else.

The buildings of the New York Institution are located between two and three miles north from the dense population of the city, between the Fourth and Fifth Avenues. The New York and Harlem Rail Road runs along the Fourth Avenue, and the cars which run every twenty minutes, give a very pleasant and expeditious passage from the Bowery near Prince street, almost to the very door of the Institution. The main building is of brick stuccoed in imitation of marble, 110 feet by 60, and four stories high besides a basement. The building is surmounted by a cupola, the top of which is about 70 feet above the ground, and from which there is a fine view at once of the North and East Rivers; with the opposite shores of Long Island and New Jersey, of the bay of New York, and a large portion of the city. But though the Asylum is situated on an eminence, there is another eminence more considerable before it which nearly intercepts the view of the city, except from the cupola.

A little east of the main building is a range of shops extending to the Rail Road, and affording accommodations for the following trades ; Book-Binding ; Cabinet-Making ; Shoemaking ; and Tailoring. It is also, we believe, in contemplation to set up a printing press. All the buildings cost, including additions made at different times about \$40,000.

The importance of affording the pupils the means of acquiring a trade during the intervals of school hours cannot be too highly appreciated, when it is recollected that much the greater number of deaf and dumb must depend on their own labour for support ; and that the most favourable season for the cultivation of their minds, is also that in which a mechanical employment can be most advantageously acquired. Were there no manual employments provided to fill up the intervals of school hours the pupils would leave the institution, with improved, and often cultivated minds, indeed, but too often, also, with incurable habits of idleness. Besides the trades already mentioned, the males are occasionally instructed in gardening, there being spacious grounds round the institution, laid out in a flower garden, an extensive and highly cultivated kitchen garden, lawns, play grounds, meadows, and pastures. The females are carefully instructed in needle work, and other domestic employments of their sex.

The main building contains accommodations, not only for the pupils, but also for the teachers, the family of the principal, and the superintendants of trades. The whole number of inmates under its roof, is from *one hundred and sixty* to *one hundred and seventy*. It is a little world within itself, having a language of its own unintelligible to the great world beyond its walls ; containing, however, two separate and distinct communities ; the males occupying the eastern, and the females the western end of the building ; while the

rooms in which the two sexes assemble for meals, religious worship and instruction are in the centre.

The concerns of the Institution are under the control of a board of Directors, consisting of about twenty-five highly respectable gentlemen, inhabitants of New York, who meet every month, and appoint committees from their own body to visit and inspect the Asylum weekly, and to advise with, and direct the Principal in all the affairs of the Institution.

The following are the names of the principal officers, and of the teachers.

Rev. James Milnor, D. D. *President.*

Peter Sharpe,	}	<i>Vice Presidents.</i>
Myndert Van Schaick,		
Robert D. Weeks,		<i>Treasurer.</i>

Principal of the Institution.

Harvey P. Peet, A. M.

Professors.

David E. Bartlett, A. M. Josiah A. Carey, A. B.

F. A. P. Barnad, A. M. Barnabas M. Fay, A. B.

Samuel R. Brown, A. B. George E. Day, A. B.

John R. Keep, A. B.

Except Mr. Carey, who is a graduate of Amherst College, all the teachers, including the principal, are graduates of Yale College.

Among the former Directors and early friends of the Institution, may be especially mentioned the Rev. John Stanford; Samuel L. Mitchel, L. L. D.; and John Slidell Esqr. all of whom are now deceased.

The following have formerly been teachers.

Rev. Abm. O. Stansbury (since deceased) Horace Loofborrow, Miss Mary Stansbury, De Wit Clinton Mitchel, (since deceased;) John H. Gazlay, Miss Mary Rose, Miss Keturah Van Cleft, Miss Emily

Curtice, (these four last had been pupils;) Leon Vaysse, John R. Burnet, Dwight Seward.

The number of pupils at the date of the last Annual Report, 1st January 1834, was 134, being nearly fifty more than the average of the three preceding years, owing to the legislature of New York having authorized the instruction of forty additional pupils at the expense of the State, making the whole number provided for by the State in this Institution, *ninety six*. Eleven others are supported by the city; five by the State of New Jersey, three by an association of ladies in the city of New York, fifteen by their friends, and three by the Institution. Of those supported by their friends, three were from New Jersey, two from Upper Canada, two from North Carolina, and one from Virginia.

The New York State and City pupils continue *five* years. The New Jersey State pupils, *four*. Pay pupils, of course, as long as their friends choose.

The admissions into this institution have been very irregular, owing to the laws which authorize it to receive the greater part of its pupils, going into operation at intervals of three or four years. In the year 1830, there were 37 admissions, in 1831 only 13, in 1832 but 11, and in 1833, no fewer than 57. The average will hereafter, probably be about *thirty*.

The number of classes is *seven*, each under the care of one of the professors. The wish of the Institution is, that an entire class should enter at the same time, remain for five years under the care of the same teacher, and leave the Institution together. But various circumstances, such as irregularity in the times of admission; occasional absences, inferiority of capacity, or the like, putting some pupils behind their class, will always make it necessary to break in upon the general principle of arrangement,

more or less. And the whole is liable to be disarranged by the death or resignation of an instructor.

The whole number of pupils who have been received into the Institution since its commencement, is not far from 350.

This Institution possesses a valuable library, including many scarce and valuable works on the Education of the Deaf and Dumb, in English, French and German. A knowledge of the two latter languages may be considered as of the same importance to a teacher of the Deaf and Dumb, as a knowledge of Greek and Hebrew is to the theologian.

We will conclude this notice with an extract from the fourteenth annual Report of the Institution, giving some interesting details of the domestic arrangements of the institution and of the general routine of employments, which, with little variation, will probably apply to other American Institutions.

“The chief merit of the arrangement of the apartments of the Asylum consists in its preserving the two departments, as far as relates to the accommodations, amusements, and pursuits of the pupils out of the school room, so independent in every particular, as to constitute of them two entirely separate and distinct communities; while for purposes of instruction, intellectual, moral and religious, they may conveniently and speedily be concentrated into one. Each department has its separate flight of stairs, extending from the basement to the dormitory, its separate area in the rear, its separate pleasure grounds, and its separate communication with the public road: so that for the ordinary purposes of life, there is no occasion to pass from one to the other.

The internal organization of the establishment may be considered as resolving itself into three principal divisions; to wit, education, government,

and domestic economy. These are all under the control of the Principal, who is, of course, responsible to the Board of Directors, for the manner in which affairs may be administered.

Under domestic economy may be embraced whatever relates to the physical wants of the pupil. With regard to these, it is unnecessary to be specific. It is sufficient to say that the provision made to meet them is perfectly adequate to its object; while the degree of system, which prevails throughout the whole arrangement, renders its operation as imperceptible as it is efficient. One or two particulars, however, deserve notice.

The female pupils are under the immediate charge of an experienced matron, whose careful attention is bestowed as well upon the formation of their manners, as upon suitable provision for the promotion of their comfort and happiness. It is a source of much satisfaction to the Board, that the kindness with which the duties of the matron have been discharged, has been such as to secure to her the affection of those committed to her care, and lead them to regard her rather as a friend than as a governess. The knowledge of this fact will do much to remove the solicitude always felt by parents at a distance, especially for their female offspring.

A bathing establishment has been fitted up for the pupils, and the use of it is rigidly enforced.

Board is provided at the immediate expense of the Directors, instead of being furnished by annual contract; which latter mode of doing business, be the cause what it may, never fails to depreciate the quality of the provision, without diminishing the amount of disbursements.

Spacious and airy apartments are reserved for the sick, if such there should be: but of these, we are happy to say, very little use has yet been made.

The government of the institution is that of a well ordered family. The Principal is regarded as a parent; and this title is not unfrequently applied to him, spontaneously, by the pupils. The immediate administration of government over the males, is committed to the instructors in succession. It is recognised as a fundamental principle, that, to provide against an evil is better than to rectify it, after it has occurred. Constant supervision is, therefore, exercised over the pupils, as well in their hours of relaxation, as in those of study. By this means, a more correct deportment is secured on their part, while at the same time, the difficulties, always arising out of a multiplicity of standing rules, are avoided. The government of the females, when not occupied in the school room, belongs to the matron. In their sitting room, they are likewise, usually, accompanied by the seamstress, from whom they receive instruction in needle-work, and who has it in her power to exert over them a beneficial influence. The whole system of government is subject to the constant oversight of the Principal.

Education sub-divides itself into four departments; the physical, the mechanical, the intellectual, and the moral and religious. The first two of these are intimately connected. Physical education, however, in the ordinary acceptation of the term, embraces only that which is intended to give elasticity and vigor to the muscular system; to preserve a suitable equilibrium in the developement of its powers; to accustom the body to that kind and degree of exposure, observed to be most favorable to strength of constitution, and least propitious of the growth of effeminate habits; to give nature, in short, full and free scope, in the formation of the animal, man. For this purpose, exercise in the open air should be encouraged, of such kind as to call into

action all the muscles of the body indiscriminately. As great a space of time is daily devoted to this object, as is consistent with proper attention to the other branches of education, and as its relative importance demands.

Mechanical education, on the other hand, without requiring the equal exertion of every portion of the physical system, is still useful as a species of exercise; while it gives over a certain set of muscles, that degree of command, which, as applied to a particular art, constitutes skill. It may be said to form a branch of the preceding; to which it bears the same relation, as, in the intellectual department, the cultivation of a particular study, to mental developement in general. In an institution for the deaf and dumb, the mechanical education of the pupils is of very high importance. Necessitated, as, from the nature of things, most of them must be, to depend upon the labor of their hands for subsistence, we should but half discharge our duty towards them, should we suffer them to leave us, without some species of knowledge, which could be turned, in this way, to immediate account. In the New York institution a choice is offered between the four occupations specified in the report, viz : cabinet making, tailoring, shoemaking, and gardening.* The male pupils are engaged in some one of these occupations, about four and a half hours daily, under the superintendence of skilful workmen. The female pupils, in the mean time, are employed, under the direction of the seamstress, in sewing, knitting, &c., or, under that of the matron, in light house-hold affairs, with the proper management of which, it is essential that they should become acquainted. In this latter branch of industry, the principle of a division of labor is introduced; which is useful, not only as promoting

*Book binding has since been added.

expedition, but also as securing to the pupil the benefits of this kind of experience, and, at the same time, materially diminishing the burthen.

The intellectual department, if it will not rank in importance with that of morals and religion, requires, at least, the exercise of talent, industry, and perseverance, in a higher degree than any other. The difficulty of the task of teaching the deaf and dumb, the intimate connection of this subject with the metaphysics of mind, the depth of the speculations to which the investigation of the science has given rise, and the contrariety of the opinions, which have prevailed, in relation to the details of practice, among its professors, are matters of which little is yet generally known in this country. No man, conversant with the subject, has, as yet, devoted himself to the task of diffusing information with regard to it. This fact cannot have arisen from any general want of interest, among us, in the welfare of so remarkable a portion of the human race. It has been a natural consequence of the amount of personal labor, hitherto imposed upon all, who have entered into the employment. A physical obstacle has stood in the way of every man, who, from the nature of his situation, might be supposed to possess the requisite acquaintance with the history, or the scientific principles of the art. In several institutions, a more enlightened policy has, at length, prevailed. It is to be hoped, that they will be instrumental in enlarging the amount of information on the subject, now in possession, of the American public.

During that portion of the day which is spent in the school room, the active efforts of the instructor are devoted to the mental cultivation of his class. Whenever he is present with them elsewhere, as in the evening, which is occupied in study, composition, and reading, they are encouraged to independent

exertion; while he is ready to lend his aid in any difficulty which the unassisted efforts of the pupil are insufficient to surmount. On each of three evenings in the week, an hour is set apart for a lecture, forming one of a system, of which a more particular account is given in another article embraced in this appendix.

To impart a complete knowledge of language, and thereby to restore the pupil to the society of his fellow-men, is regarded as the object of highest moment in the department of instruction. Yet, general, and sometimes minute information on a variety of useful subjects, is by far too important, to justify the abandonment of its acquisition to chance. Hence the systematic measures adopted in the lectures just alluded to, to communicate knowledge without interfering with the regular course of instruction, as it has hitherto existed.

The classes are (*now seven*) in number, each under the care of a teacher, who remains connected with them, during the whole period allotted to their education. Occasional instances occur, in which a pupil is transferred from one class to another. This is always done, when the purposes of classification, which are to bring together those who are most nearly equal in attainment, or in capacity for improvement, and to make a fair distribution of the labor of instruction, can thus be more completely answered. It is the duty of the Principal to spend as much time in each of the classes, as the nature of the various calls upon his attention will allow. The benefit of his experience becomes, thus, felt throughout the institution. An intelligent instructor, though new to the employment, with models of lessons or of processes, not only explained to him, but actually put to use and exhibited in practice before his eyes, will proceed with a much higher degree of

confidence than he could possess, if entirely unassisted. The whole experience of another is, in fact, rendered disposable to him ; and this, united with his own observation, cannot but render instruction much more efficient, in every class, than could be the case under any other arrangement.

The instructors are in the habit of meeting once or twice a week, for the purpose of familiar discussion upon subjects connected with their employment. In these meetings the advantages and disadvantages of particular processes employed in the school-room are considered, the results of individual observation made known, theoretic or practical topics occasionally discussed in writing, subjects suggested for examination and inquiry, and, in short, such an interchange of opinions effected, as to secure general co-operation in that which seems best, to the united judgment of the whole.

Religion and morality are inculcated together, and constitute a single department of education. No opportunity is suffered to escape, of impressing upon the mind of the pupil his duty to his Maker, and to his fellow-men; and the word of God is constantly referred to, as the basis of every moral precept. We need but speak to the conscience of any human being, to draw from him the admission, at least to himself, that he is a sinner. We need but appeal to his reason, to convince him that he is, therefore, deserving of punishment. To point out the office of the Mediator, to show the necessity of repentance and trust in him for salvation, is the object always kept in view in the system of moral and religious education, pursued in this institution.

Morning and evening prayers, and religious worship on the Sabbath, are conducted in the language of signs.

Such being the general plan of economy, govern-

ment, and education in the institution, it only remains, in order to afford a complete idea of its operations, to consider the method which prevails in the division of time, and the succession of employments. The breakfast hour, in winter, is half past six; in summer half an hour earlier—the hour of rising, six, or half past five. From the table, the male pupils pass, under the eye of an instructor, to the shops or gardens. The females are, in the mean time, occupied in domestic employments, sewing, &c., under the direction of the matron and seamstress. At 15 minutes before 9, notice is given to all to prepare for school. Very particular attention is here paid to establish habits of cleanliness of person, and neatness of dress; and to prevent the formation of those of an opposite nature. Before the fifteen minutes have expired, the pupils are all seated in order, in their respective sitting-rooms. From these they are summoned to the chapel; the female pupils first taking their places, and after them the males. A passage of scripture is here explained and applied, followed by a prayer, in the language of signs; the exercises occupying about a quarter of an hour. The male pupils, with their teachers, then withdraw to the several school-rooms, and after them the female; passing from story to story, such of them as belong to classes on the floor above, by opposite flights of stairs, and entering the school-room by opposite doors. While in school, each pupil stands or sits before a large slate, on which the exercises are written with crayons, so that the instructor can read the whole with little change of position. At half past twelve, the classes are dismissed, and the pupils retire to their respective departments. The males, with one of the instructors, spend their time, until dinner, in active sports in the open air, as often as the weather will allow.

The dinner hour is one o'clock. Very little interval occurs after dinner, before the classes are again summoned to assemble; which takes place at half past one. At three, the pupils return to the chapel, as they left it; an examination takes place upon the meaning and application of the passage explained in the morning, and prayers succeed. The male pupils then again repair to their mechanical employments, and the females to their appropriate occupations. Instruction is also given, occasionally, at this hour, in painting and drawing, to such as have a taste for these arts. Supper takes place at six. When this is past, the pupils resort to their sitting-rooms, for the evening. Here the same order is preserved as in a school. At eight o'clock, the very young pupils are sent to bed. The majority retire at about half past nine; though, occasionally, some of the more advanced, are suffered to write or read to a later hour. After the tasks of the evening have been accomplished, should any time remain, the instructors have been in the habit, in order to occupy it usefully, of narrating interesting facts, in history, biography, geography, or any subject which might incidentally present itself; and now and then interesting and instructive tales. The plan of lectures which will occupy three evenings in the week, from eight till nine, will answer, though much more beneficially, the same object.

The history of a day in the institution, which has just been given, is the history of a week, and of a year. If there seem to be any thing like monotony in the perpetual recurrence of the same circle, it must be remembered, that this is the monotony of method, without which, nothing can, any where, be effectively accomplished. The monotony is, further, more apparent than real; since it is the body only

which retraces, each day, the steps of the preceding; while the mind is pressing forward in a line which never returns into itself, and fastening continually upon that which is new and delightful."

INSTITUTION AT CANAJOHARIE.

Besides the institution at New York, there is another in the same State, called the Central Asylum, located at Canajoharie in Montgomery County. This location is said to have been selected from the circumstance that the parents of twenty or thirty deaf-mutes happened to reside in this vicinity. This institution went into operation in 1824, and has received since its foundation, perhaps as many as one hundred pupils. A few years since it was under the direction of Mr. De Witt Clinton Mitchell, already mentioned as having been previously an instructor in the New York Institution, where he married an interesting deaf and dumb young lady, Miss Mary Rose, then also an assistant teacher of that institution. Mr. Mitchell died at New York during the winter of 1830-31; his widow with her two children still reside in or near that city. More lately the Central Asylum was directed by Mr. John C. Selleck, who, we suppose had qualified himself for the employment at Hartford. Its present principal is a Mr. Morris. He spent a few months at the New York Institution in the summer of 1832, to acquire the method of Mr. Peet.

The legislature of New York supports *twenty four* pupils in this institution at the annual charge of eighty dollars for each, making one hundred and twenty supported by this State in both of its institutions. The supervisors of the county of Montgom-

ery also support three pupils here, by virute of an enactment of the legislature, authorising the board of supervisors of any county to tax their respective counties for the support and education of a number of deaf mutes, equal to the number of Assemblymen which such county is entitled to elect ; which provision has, however, been inoperative except in the counties of New York and Montgomery.

The number of pupils in this institution at the date of our last advices (in Jan. 1834) was *thirty four*. The success of this institution we can attest to have been very respectable, having seen and conversed with many of their pupils.

We do not know the names of the assistant teachers ; most or all of them are educated mutes. We do not even know their number, but suppose there are two or three.

The acts of the legislature of New York in behalf of this institution will expire by their own limitation, in 1836. It is thought probable that the legislature will decline renewing their provisions, and will transfer the pupils to New York, as it is considered the best policy for the legislature rather to build up one good institution, than to keep two alive indifferently provided.

PENNSYLVANIA INSTITUTION.

This Institution was, at first, a private school taught by Mr. David Seixas. Subsequently, an act of incorporation was obtained from the Legislature of Pennsylvania, and the Directors determined to apply to Hartford for a teacher. Their application was successful beyond their hopes. Mr. Clerc was released from his engagement at Hartford for a whole winter, which he spent at Philadelphia, or-

ganizing the school and preparing the teachers, and on his return to Hartford, Mr. Lewis Weld, already mentioned, who had been for four years and a half an instructor in the Hartford Asylum, accepted the office of Principal of that at Philadelphia. When Mr. Weld, after presiding over the institution eight years, was in the autumn of 1830, recalled to succeed Mr. Gallaudet at Hartford, Mr. Abraham B. Hutton was selected to succeed him at Philadelphia, and has since continued to direct this institution with distinguished ability and success.

The system of instruction pursued in this institution, is, as might be expected, the same as at Hartford. It has produced several pupils distinguished for intelligence.

The Asylum is located on the west side of Broad Street, between Pine and Spruce streets. It is a handsome building of stone, with another building in the rear, containing the school rooms, and a room for a museum and philosophical apparatus. This institution has the handsomest, most durable, and, in internal arrangement, the most convenient buildings of any similar institution which we have seen.

As at New York and Hartford, there are grounds for gardens, play grounds for the pupils, and workshops for teaching trades. The trades taught here, are, principally shoe-making and cabinet-making.

The management of the affairs of the asylum, is conducted by a board of Directors as at New York. The board consists of about thirty of the most respectable inhabitants of Philadelphia. The principal officers, and the present instructors are :

Right Reverend William White, D. D. *President.*

Horace Binney,

Thomas Cadwalader,

Robert Vaux,

N. Chapman, M. D.

} *Vice Presidents.*

John Bacon, *Treasurer.*

Robert Hare, Jr. *Secretary.*

Instructors.

Abraham B. Hutton A. M. *Principal.*

Assistants.

John W. Faires, A. B. ——— Kerr,

Robert T. Evans, Jr. James C. Murtagh,

—— McKinley, Joseph O. Pyatt.

The two last named were former pupils of the Institution.

There have been many changes in the department of instruction. None of the present instructors, except the principal, have been in the employment longer than two or three years. We know not how many instructors have left the institution, but have observed that William Darlington, an educated mute, was formerly, an assistant instructor; also the following gentlemen, all of whom, we presume, were graduates of some of our Colleges;—Charles Dillingham, Samuel R. Houston, George S. Whitehill, Henry Aurand, Benjamin M. Nyce, Robert Evans, James C. Sharon.

The number of pupils, in June, 1834, was about *ninety*; divided into five classes, the least advanced of which was also subdivided. One teacher more than is required for the classes, is employed, to guard against the recurrence of the inconveniences which have been experienced in consequence of the frequent resignations of former teachers.

The State of Pennsylvania makes provision for the support and tuition in this institution, of fifty indigent pupils for the term of five years each. The annual charge is the same as at New York, *i. e.* \$130 for board and tuition, and clothing is also furnished for \$30 additional, if desired. Most of the State pupils are provided with clothing at the expense of the State. "Yet," says the former

principal of the institution, "notwithstanding every satisfaction is afforded in regard to the kind care with which the pupils are uniformly treated in the institution, both in health and sickness; though we offer to board, clothe, instruct in the common branches of knowledge, in the great truths of religion, and in some proper business, without expense to the parent, multitudes are found who accept our offers with reluctance, and not a few who decline them altogether. Thus many, during the last ten years, have been kept in their native darkness, through the ignorance, prejudice, or excessive fondness of friends. Still, more of the poor are educated in proportion to their numbers, than of the other classes of society; and many more actually belong to the poorer classes. It is often a great misfortune for a deaf mute to be rich; for, unless his guardians are enlightened, they may be too penurious to pay for his education, and, since we cannot receive him as a charity scholar, he remains untaught."

Strange and unnatural as such prejudices are, we are sorry to say that they are by no means confined to Pennsylvania, but the instructors of other institutions have found it much easier, in most cases, to procure legislative appropriations, than to persuade the friends of deaf mutes to permit those unfortunates to profit by such appropriations.

The legislature of Maryland also makes provision for the support of *twenty* indigent mutes in this institution, on the same conditions, and for the same term as those supported by Pennsylvania. Six or eight of the New Jersey State pupils are also sent here; and the institution also, often receives private pay pupils from Virginia and other southern States.

We do not know how many pupils have been received since the commencement of the Institution, but the number cannot be far from *three hundred*,

perhaps *three hundred & ten*. About *twenty* are received, and a like number dismissed, in each year.

This Institution received, two or three years since, a bequest of \$20,000 by the will of Stephen Girard, and it has also received much aid from private liberality in other ways. There are no people perhaps, more warm and liberal in a benevolent cause than the inhabitants of Philadelphia.

KENTUCKY ASYLUM.

The Kentucky Asylum is located at Danville, Mercer County. Our information concerning it, is principally derived from a letter from its Principal, dated Sept. 26, 1834.

The Asylum was incorporated in the winter of 1823, and went into operation in the spring 1824. Its principal Mr. John A. Jacobs, was qualified for his employment by a residence at the Hartford Asylum. There is one assistant teacher, Mr. William D. Kerr. The number of pupils has for several years past, averaged *twenty five*, a portion of whom, (how many we are not informed) are supported by the legislature of Kentucky. The continuance of these is limited to four years; and in general, they are not received under twelve. Mr. Jacobs had no means of ascertaining how many have been received since the establishment of the institution, but estimated the number at *one hundred*.

This institution has shared with that at Hartford in the bounty of the general government. By an act of Congress passed in 1826, it was endowed with a township of land in Florida; but Mr. Jacobs says; "It has as yet yielded but a small revenue to the Asylum, what it will finally yield I have no idea.

From the letter above mentioned we make the following extracts.

"Our number, though small, is usually divided into four classes, which would, on the common plan of instruction require four teachers. But we use the Lancasterian plan of instruction. The teachers instruct a class one half the day, and monitors the other half, in reviewing the lessons previously taught. By this plan one half the number of instructors serves the institution. A class should always review their lessons several times; and a monitor can do this as well as a teacher, under his eye, and with more pleasure to the class, who are engaged in watching his correctness." This plan is, perhaps, better adapted for a small institution than for a large one.

"We have a library of easy books of the simplest character, which we hand out on the sabbaths to the pupils." This Mr. Jacobs justly conceives to be a great assistance in deaf and dumb education, and the same plan is pursued at New York, and, we believe, elsewhere. He adds that they purpose soon to obtain some of the most useful lyceum philosophical apparatus

The system of instruction is that pursued at Hartford, with some improvements which Mr. Jacobs considers material. He attaches a high degree of importance to methodic signs; considering "their necessity to be based on the nature of the deaf and dumb mind, and to be in accordance with the plainest principles of mental philosophy." Accordingly, many of the "improvements" appear to consist in modifications of these methodical signs; and in the preface to a book of elementary exercises for the use of his pupils, which he has lately published, he denies that it is possible for written words to become the direct object and instrument of thought. "They can" says he, "only become the signs of signs. To us the signs of words; to the deaf and dumb the signs of gestures." But as the preface from which we quote does not present any

arguments in support of this view of the case, unless opinions and assentions can be considered arguments, we shall still abide by the opinions of the great majority of the most enlightened and philosophical instructors of the present day, which are, that men, and of course deaf mutes, can attach their ideas directly, to any image whatever which can be formed in the mind; and of course, to written characters as well as to motions of the human body, or to sounds.

OHIO INSTITUTION.

This institution is established at Columbus, the seat of government of Ohio. Its principal is the Rev. Horatio N. Hubbell, he spent some time at Hartford to, acquire the method of instruction. From him we have obtained the following particulars concerning this institution, under date of Sept. 22 1834.

"The Ohio Deaf and Dumb Asylum is a State Institution. It is supported by funds appropriated to its use by the State Legislature. We however receive pay pupils from this, and the neighboring States. It was incorporated during the session of the Legislature, 1826-7, but did not go into operation till Nov. 16, 1829. It is now vacation, but next term we expect to have 50 pupils. We receive pupils between the ages of ten and thirty. Our annual charge for the session of ten months is \$75. 00. We have at present four teachers. My assistant teachers are deaf and dumb. Their names are Danforth E. Ball, William Willard, and Clarissa Morse. They were all educated at Hartford Conn: We are expecting another speaking teacher in a few days. The system of instruction, is essentially that of Sicard, but with Mr. Gallaudet's improve-

ments and modifications. As to "methodical signs," I consider the indiscriminate rejection of them utterly impossible. We have no books or lessons especially designed for the deaf and dumb, but make the best selections we can from the Bookstores. As to teaching articulation we consider it impracticable, or successful in so few instances, that we think the time employed for that purpose can better be devoted to the developing the power of the pupils' minds and communicating instruction through the medium of signs. At present we have no mechanical business for the employment of the pupils, but hope soon to have work shops erected. We have comfortable buildings, erected at the expense of the State, standing on ten acres of land which is designed for gardens, shrubbery and pleasure grounds. We have no Cabinet or Library. Our Institution is supported by the annual appropriations of the Legislature. The State of Ohio the present year supports 36 pupils, and 12 additional ones are hereafter to be received annually at the expense of the State. We have no pupils supported by the Legislatures of the adjacent States, but I am of opinion that the legislatures of Indiana and Illinois, would readily provide for the instruction of their indigent mutes, were the subject properly brought before those bodies, but there is no prospect that I know of, of there being any Institutions established in those States. About one half of our pupils were born deaf, and the other half their deafness was occasioned by disease, such as fevers, inflammations of the head, whooping-cough, &c. and sometimes by accidents, such as falls &c."

To the above we are enabled to add a few particulars from another letter. The term of instruction is five years. It would appear, therefore, that the number of pupils whose education is paid for by the legis-

lature of Ohio, will in another year, amount to *sixty*. The principal building of the Institution is 80 feet by 50, and three stories high. Of the mute assistant teachers, Miss Morse is a native of the State of Ohio, the other two are natives of Massachusetts and Vermont.

The following table exhibits a summary of the most important particulars which we have been able to collect concerning the American institutions.

Institutions.	Winn per cent.	Spoken in a hours	Prose round	Teachers	Pupils in 1834	Entered pupils	Total pupils	Receives annually	Price per admission	Age of admission	pupils continue
Hartford Conn.	18.17	6	3	133	344	477	35	\$10	10 to 30	1	years
New York N.Y.	1 12	8		134	220	354	30	43	10 to 25	5	
Catskill N.Y.	12.34	1	2	34	70	104	7	80	10 to 25	5	
Philadelphia Pa.	18.21	5	2	90	120	150	20	130	10	5	
Danville Ky.	12.4	2		25	70	100	6	100	12	4	
Columbus, O.	13.9	2	3	50		50	13	75	10 to 30	5	
		24	10	466	929	1339	111				

These *six* are all the public institutions now in operation in the United States. There is also one at Quebec in Lower Canada, under the care of a Mr. McDonald, who studied the method at Hartford. There is a small private school in the City of New York, containing four or five pupils, under the care of Mr. Looftorrow, former principal of the New York Institution. It is also possible that several deaf mutes in other parts of the Country may receive instruction from private teachers, and many do receive some sort of instruction their own friends. After making all due allowances however, not more than five hundred can be considered as being under instruction to any extent; whereas the number which ought to be constantly under instruction, if we propose to educate the whole, is between *eleven* and *twelve* hundred. This deficiency is chiefly in the southern and south western States. Two or three institutions are wanted for the instruction of

the deaf and dumb of those States. The legislature of Virginia, two or three years since, passed an act incorporating one to be located at Staunton, Augusta County, but we believe it has not yet gone into operation.



STATISTICS

OF THE

DEAF AND DUMB.

The third circular of the Royal Institution at Paris, contains a number of Documents under this head, from which we extract the following Table, concerning which, it is to be observed that the number of deaf and dumb in Prussia and in the United States, is given as ascertained by actual enumeration, in the former country in 1828, and in the latter in 1830. The number in Switzerland, Baden, Wurtemberg, and some of the smaller German States, and in Belgium and Holland, Denmark, and Ireland, is also founded to more or less extent on actual enumeration. The number in other countries marked (*) is *estimated*, by taking the average proportion in those mentioned above, which is about one deafmute to every 1585 souls.

Countries	No. of Institutions.	No. of pupils	No. of D. & D.	Proportion of D. & D. to the population.	Proportion who receive instruction.
Portugal,	1	20	*2,400	1 to 1,585	1 to 20
Spain,	1	30	*7,200		" 40
France,	28	798	*20,000		" 4
Italy,	5	147	*12,600		" 14
Switzerland,	5	80	3,976	" 503	" 8½
Baden,	3	44	1,983	" 559	" 8½
Wurtemberg,	4	68	1,250	" 1240	" 3
Bavaria,	8	79	*2,900	" 1400	" 7
Austria,	6	197	*16,600	" 1585	" 15
Prussia,	18	314	8,223	" 1518	" 4½
Saxony,	4	71	*900	" 1585	" 2
Smaller States } of Germany, }	10	167	*2,200	" 1500	" 2
Belgium and } Holland, }	5	249	2,166	" 2847	" 1½
Denmark,	2	190	1,200	" 1714	" 1½
Sweden and Norway,	1	40	*2,400	" 1,85	" 10
Russia,	2	111	*28,000		" 43
Poland,	1	46	*2,300		" 9
England,	6	10	*7,500		" 3
Scotland,	6	152	*1,000		" 1½
Ireland,	2	86	3,500	1700	" 7
All Europe,	118	3,290	*140,000	" 1550	" 7
New England,	1	133	1,112	" 1758	†
Middle U. States,	3	258	1,948	" 1881	†
Southern & Western U.S.	2	75	3,04	" 2380	1 to 5
Total U. States,	6	466	6,10	" 2,107	1 to 2
The WORLD,	128	3796	*50,000	" 1,500	1 to 24

† Provision for all except in Rhode Island.

‡ Provision for nearly all except in Delaware.

In some of the little states of Germany the provision for the education of the Deaf and Dumb is sufficient for all of this class in their limits. The countries in which the most attention is paid to their education, are Germany, and the small States adjacent, France, the British Islands, and the United States. Switzerland and Baden, it will be seen

by the table, contain the largest proportion of deaf mutes.

The following are the largest Institutions now existing.

<i>Institutions.</i>	<i>Founded.</i>	<i>Director.</i>	<i>No of Pupils.</i>
London, (England,)	1792,	Watson,	220.
Groningen, (Holland,)	1790,	Guyot,	160.
Paris, (France,)	1760,	Ordinaire,	156.
New York, (U. S. A.)	1818,	Peet,	134.
Hartford, (U. S. A.)	1817,	Weld,	133.
Copenhagen, (Denmark,)	1804,	Schow,	120.
Philadelphia, (U. S. A.)	1821,	Hutton,	90.
Genoa, (Italy,)			73.
Edinburgh, (Scotland,)	1810,	Kinniburgh,	72.
Claremont, } (Ireland,) \	1816,	Humphreys,	72.
near Dublin }			

Of the one hundred and twenty eight institutions which are known to exist, about one half are very small, not averaging, probably, more than ten pupils each. Among so many institutions, the systems pursued must of course be very various, but they may be reduced to three classes: Those whose principal instrument of instruction is the language of signs: Those which prefer Articulation: And those which adopt a mixed system. The first class embraces most of the institutions in France, Italy, and the United States. Though these institutions borrowed their methods from that at Paris, the latter has since gone over to the third class. The second and third class embrace the institutions in Germany, the British Isles, and the North of Europe. The extremes of these three systems are the methods of those, on the one hand, who adhere to methodical signs, and on the other hand, of those who teach articulation to the exclusion of even natural signs, so far as they can be excluded.

All the institutions in the British Isles, and many of those on the Continent of Europe, are supported by private charity, but the greater number, at least of the considerable institutions on the continent, are supported by the liberality of royal or local governments. The King of Denmark, to his lasting honor, has decreed that every deaf and dumb child born in his dominions shall receive such an education as will qualify him to become a useful member of Society. An example worthy of the imitation of our republican Governments.

The annexed Table of the number of the Deaf and Dumb in each State and Territory in the Union, according to the census of 1830, has been carefully compiled from the official returns, as corrected at the Department of State, and may be relied on as accurate.—*See the Table facing this page.*

Concerning this table it is necessary to observe that the numbers of deaf and dumb in Connecticut, New York, Pennsylvania, Ohio, and Kentucky, include the pupils in the deaf and dumb institutions located in those States. This circumstance, makes the proportion of deaf and dumb among the white population of Connecticut appear, in the table, much larger than it really is, and somewhat larger in Pennsylvania; and on the other hand, considerably less in Maine, New Hampshire, Vermont, Massachusetts, New Jersey, and Maryland. To correct this inaccuracy, we have ascertained the number of pupils from other States in the institutions of Hartford, New York, and Philadelphia, at or near the time of taking the census and have corrected the number given in the preceding table as in the one annexed.

NUMBER OF DEAF AND DUMB IN THE UNITED STATES.

State or Territory.	White Deaf and Dumb.				White Popula- tion.	Propor- tion of D. —1 to	Colored Deaf and Dumb.	Colored Popula- tion.	Propor- tion of D. —1 to	Total Deaf and Dumb.	Total Popula- tion.	Propor- tion of D. —1 to
	under 14	14 to 25	25 & over	Total								
Maine,	64	60	56	180	398263	2212	5	1192	238	185	399455	2159
New Hampshire,	32	55	48	135	268721	1990	9	607	67	144	269328	1870
Massachusetts,	56	62	138	256	603359	2356	9	7049	783	265	610408	2303
Rhode Island,	6	22	28	56	93621	1672	4	3578	894	60	97199	1620
Connecticut,	43	152	99	294	289603	985	6	8072	1345	300	297675	992
Vermont,	39	59	55	153	279771	1828	5	881	176	158	280652	1776
New York,	277	310	255	842	1873663	2225	43	44945	1045	885	1918608	2168
New Jersey,	64	71	72	207	300266	1450	15	20557	1370	222	320823	1445
Pennsylvania,	224	279	255	758	1309900	1728	39	38333	983	797	1348233	1691
Delaware,	6	15	14	35	57601	1645	9	19147	2127	44	76748	1744
Maryland,	50	31	54	135	291108	2156	96	155932	1624	231	447040	1936
Virginia,	132	118	169	419	694300	1657	130	517105	3978	549	1211405	2207
North Carolina,	70	81	79	230	472843	2056	83	265144	3194	313	737987	2358
South Carolina,	60	52	62	174	257863	1482	69	323322	4686	243	581185	2392
Georgia,	50	51	44	145	296806	2047	59	220017	3729	204	516823	2533
Alabama,	45	25	19	89	190406	2139	23	119121	5179	112	309527	2764
Mississippi,	12	10	7	29	70443	2429	12	66178	5515	41	136621	3332
Louisiana,	15	15	19	49	89441	1825	21	126298	6014	70	215739	3082
Tennessee,	59	59	54	172	535746	3115	28	146158	5220	200	681904	3409
Kentucky,	100	113	90	303	517787	1709	46	170130	3698	349	687917	1971
Ohio,	148	160	118	426	928329	2179	9	9574	1064	425	937903	2156
Indiana,	49	59	33	141	339399	2407	3	3632	1210	144	343031	2382
Illinois,	23	27	16	66	155061	2350		2384		66	157445	2386
Missouri,	12	5	10	27	114795	4252	8	25660	3207	35	140455	4013
Arkansas,	6	2	2	10	25671	2567	4	4717	1179	14	30388	2170
Florida,	2		3	5	18385	3677	6	16345	2724	11	34730	3157
District of Columbia,	4	5	3	12	27563	2297	2	12271	6139	14	39834	2845
Michigan,	4	7	4	15	31346	2089		293		15	31639	2109
6 N. England States,	240	410	424	1074	1933338	1800	38	21379	562	1112	1954717	1758
4 Middle States,	571	675	596	1842	3541430	1923	106	122982	1160	1948	3664412	1881
3 N. West'rn States, } including Michigan, }	224	253	171	648	1454135	2244	12	15883	1323	660	1470018	2227
5 South'rn States in- } cluding D. of Col'a, }	366	338	411	1115	2040483	1830	439	1493791	3402	1554	3534274	2274
6 S. Western and 2 } Territories, }	251	229	204	684	1562674	2284	148	674607	4558	832	2237281	2689
Grand Total,	1,652	1,905	1,806	5,363	10532060	1964	743	2328642	3134	6106	12860702	2106
Seamen in Public service,											5318	12866020

States.	White D. & D.	Proportion 1 to	Total D. & D.	Proportion. 1 to
Maine	189	2107	194	2059
New Hampshire,	148	1816	157	1715
Massachusetts,	295	2045	304	2008
Connecticut,	203	1426	209	1424
Vermont,	174	1607	179	1567
New York,	836	2241	879	2183
New Jersey,	222	1352	237	1354
Pennsylvania,	721	1839	763	1767
Maryland,	153	1902	249	1795
Virginia,	425	1633	555	2183
D. of Columbia,	14	1968	16	2461
South Carolina,	176	1465	245	2372
Ohio,	428	2168	437	2146

There were *three* pupils in the Hartford Asylum from places beyond the limits of the United States.

From these tables, it appears that the States which contain the largest proportion of deaf and dumb among their white population, are New Jersey, Connecticut, and South Carolina; and that, in general, this proportion is larger in the eastern or Atlantic states than in the western. This, however, is easily accounted for, without supposing any particular causes connected with climate, location &c. to have an influence in producing the result. A large proportion of the population of the western States are emigrants from the eastern; and uneducated deaf and dumb persons, when once grown up to maturity, and masters of their own actions, have very few inducements to leave the neighborhood in which their language is understood and where all their ideas center, to tempt an unknown world, in which they find themselves, in every sense of the word, strangers. Accordingly we find that, while the western states possess their full proportion of deaf and dumb persons under 14: they

have only a small proportion over 25. It is, without doubt, for a similar reason that New York contains a smaller proportion of deaf and dumb than any other Eastern State.

It has been supposed that the proportion of deaf and dumb persons among the population of different districts being known, would enable us to ascertain some of the causes which produce deafness; but we confess ourselves wholly unable to form any opinion on that point, as far as respects the white population. We however subjoin the proportions in some of the most remarkable districts, from which, and the tables already given, others may, perhaps, form a satisfactory theory.

Fifteen of the largest cities and towns in the Union, (leaving out the 12th Ward of New York, and the Cedar Ward of Philadelphia, which contain large institutions for the deaf and dumb,) contained a total population of

population of The 8 North western Dis- tricts of South Carolina,	Whites	711,996	Total D&D,	212	1 to 3,360
14 Midland Districts	do	88,000	White D&D,	107	1 to 829
of do 7 Seaboard Districts	do	114,000	do	49	“ “ 2,326
of do 6 Inland Counties of Massachusetts	do	56,000	do	18	“ “ 3,111
total population		291,546	total D&D,	84	“ “ 3,470
8 Seaboard Counties	do	818,862	do	181	“ “ 1,761
7 Northern Counties					
of New Jersey (hilly) whole population		167,808	do	106	“ “ 1,583
7 Southern Counties					
of N. J. (flat and Sandy)	do	153,015	do	116	“ “ 1,319
Northern Alabama	Whites	81,173	White D&D	31	“ “ 2,618
Southern Alabama	do	109,233	do	58	“ “ 1,883
Eastern Louisiana	do	60,661	do	28	“ “ 2,166
Western Louisiana	do	28,780	do	21	“ “ 1,370

The little town of Chilmark, situated on an Island on the coast of Massachusetts, contained twelve deaf and dumb in a population of 694, while all the neighbouring Islands, including Nantuckett, present only one deaf and dumb person in a population of 10,028. Monongahela County, in the west corner of Virginia,

contained twenty six deaf and dumb in a population of 14,056.

Though we are unable to discover any constant difference in favour of any particular section of the Union, with respect to the number of white deaf and dumb, the case is very different with the colored population. The disproportion between the northern and southern sections of the Union in this latter respect, strikes us at the first glance. In *every State north* of the Potomac and Ohio, the proportion of deaf and dumb among the colored population is much greater than in *any State south* of those rivers, and, in the aggregate of the two sections, almost four times as great in the northern as in the southern States. It is also to be observed that in the northern States, the proportion of deaf and dumb, is generally much greater among the colored than among the white population, whereas in all the southern States, the case is precisely the reverse. The colored population of the South it is well known are chiefly slaves, whereas, at the North they are mostly free. If then, the census has been correctly taken in both sections, we are led to conclude that deafness is frequently occasioned by the want of physical comforts, with which it is well known, the slaves of the South are, as a body, much better provided than the free blacks of the North. Owing to similar causes a larger proportion of deaf mutes among the whites, belong to the poorer classes. Out of 250 whose names and circumstances were reported, conformably to a law of New York, to the superintendant of common Schools of that State, only *twenty* had parents of sufficient ability to pay for their education.

The following table, shows the legislative provision for the deaf and dumb in the several United States.

<i>States</i>	<i>Annual appropriations</i>	<i>Sufficient for</i>	<i>Term of instruction</i>
Maine,	\$1,500*	15	4 years
New Hampshire,	1,500*	15	4
Massachusetts,	6,500	65	4
Connecticut,	2,500	25	4
Vermont,	3,000	30	4
New York,	19,400	120	5
Pennsylvania,	8,000	50	5
New Jersey,	2,000	12	4
Maryland,	3,000	20	5
Ohio,	4,500*	60	5
Kentucky,	2,000*	20	4

The numbers marked thus (*) are estimates. The provision in Massachusetts, Connecticut, Vermont, and New York, is probably sufficient for all the indigent deaf and dumb of those States, and in the other States in the table, probably sufficient for all whose friends are as yet sufficiently enlightened to permit them to avail themselves of the inestimable advantages offered to their acceptance.

Under this head we may properly introduce the following facts which have been collected by the conductors of deaf and dumb institutions.

From observations made both in this country and in Europe, it is estimated that at least one half of the deaf and dumb were born with the sense of hearing. Among 276 pupils received into the Hartford Asylum up to 1829, 116 were born deaf, 135 lost their hearing by disease or accident, and in 25 cases, it was not known in which way the misfortune happened. The greater number of those whose deafness was accidental, lost their hearing under the age of four or five, but in several cases, dumbness, more or less complete, has followed the loss of hearing, as late as the age of six, seven or eight, or perhaps, even later.

When children are born deaf, there will very often, perhaps most frequently, be several born deaf and dumb in the same family ; but when their infirmity is owing to disease or accident, they are, for the most part, single cases in their respective families. Instances, however, are not wanting in which two or more children have been thus afflicted in the same family.

As all children are liable to become deaf, it is interesting to parents to know what diseases are usually the causes of deafness. *Fevers*, particularly *spotted fever*, and the *canker rash*, seem the most frequently to destroy the sense of hearing. Out of about one hundred and ten cases, about sixty were ascribed to *fevers*, two-thirds of these to the *scarlet* and *spotted fevers*. Other cases were ascribed to various diseases, as the *small pox*, *measles*, *canker*, *rash*, *inflammation of the brain*, *hooping cough*, &c. and to accidents, as, the discharge of a cannon, sudden falls, blows on the head, &c.

About one fourth of all the deaf mutes who have been received into the American institutions were from families containing more than one deaf and dumb child. Seventy nine pupils out of 273 connected with the Hartford Asylum were from forty seven families, four of which contained each *five* deaf and dumb children, two contained each *six*, and one contained *seven*. Several other instances have been recorded, in which one family has contained as many as *seven* deaf and dumb children ; and I have even heard of a family containing *ten*, but know not if the fact may be relied on.

Deafness, though so frequently afflicting several members of the same family, does not seem to be as frequently transmitted from parents to their children. Only two cases have become known to the conductors of the Hartford Institution, in which parents,

deaf and dumb, have had deaf and dumb children, although more than twenty of the former pupils of that institution are now heads of families. In one of the instances above mentioned, the father and four, of his children were deaf and dumb; in the other the father and two children. We also observe, in one of the Pennsylvania Reports, a family mentioned which contained six deaf and dumb children and one grand child; and we learn from a pamphlet published by Dr. Akerly, that one Johnson Hogland of Lexington Kentucky, who had six or seven kinsfolk deaf and dumb, had one child deaf and dumb, and two children who can hear. To these four instances of hereditary deafness, we can add a fifth; a young lady from Orange, N. J. now in the New York Institution, has two sisters also deaf and dumb, both of whom are married; the eldest has also two daughters deaf and dumb, one of whom is now in the same institution; and a son who hears and speaks. The other sister has one daughter who hears, and another now in the cradle, who is supposed to possess the sense of hearing, though both her parents were born deaf. What renders the case of this family the more remarkable is, that the mother of the three sisters had an uncle deaf and dumb from birth.

One very remarkable fact is recorded by the conductors of the Hartford Asylum. Among those connected with that institution, there were *sixteen* deaf mutes, all descended from the same great grand mother; yet their common ancestress, all her children, and all her grand children possessed the faculties of hearing and speech.

DEAF, DUMB AND BLIND PERSONS.

Deafness or blindness alone, is so great a misfortune, that the pained imagination shrinks from the supposition that both these calamities can fall to the lot of the same individual. He who is only deprived of hearing, though in a great measure cut off from social intercourse, has yet the whole visible world before him; his mental powers may often be confined within narrow and dark limits, but all the enjoyments of animal life are within his reach. He on the other hand, who is only blind, is indeed shut out from the grand spectacle of the Creator's works, the original sources of knowledge are sealed to him: but, through the ear, he can acquire the collected wisdom of ages, all the mind's wealth is open to him. But when the same unhappy individual is deprived of both of these great avenues of knowledge; when the eyes of the body and of the mind are alike shrouded in impenetrable darkness, we seem to behold a living death in which nothing that distinguishes the tomb is wanting, save alas! its privileges of insensibility and repose. The pains and infirmities of life remain, while all the enjoyments that counterbalance them are wanting. We would fain believe that such a terrible accumulation of infirmities can never fall to the lot of any of the human race; but this consolatory belief is denied us. Probably many of our readers, as well as myself have seen, and all have heard of Julia Brace.

But though several instances of deaf, dumb and blind persons are known, the number of such is not by any means as great as, from the known numbers of

the deaf and dumb and of the blind, respectively, we might be led to suppose. As there is nothing, save the direct interposition of Providence, to preserve those who have lost one of the two senses in question, from the diseases or accidents which threaten the other, it certainly ought to be considered strong proof that God's tender mercies are over all his works, when we find that, out of one hundred and fifty thousand deaf and dumb persons in Europe and America, not more than two or three now living, are also blind,* while among an equal number of those who hear and speak in the same regions, probably one hundred on an average, are blind.

The history of past times records no instances of deaf dumb and blind persons, if we except that cited Matthew XII, 22. All the instances known have occurred within the last thirty or forty years. There is one such instance in the United States; one in Scotland; there have been two in France; one in England; and three or four in Ireland. In only two of these cases was the deafness and blindness from birth.

The first instance is that of Hannah Lamb, mentioned by Dr. Watson, of whom we only know that she was born in London, deaf, dumb and blind, and burnt to death at nine years of age.

The instance of James Mitchell, a Scotch boy, also born deaf and blind, has excited the attention of many scientific men. We shall presently give a particular account of his case, which we believe, is from the pen of the celebrated phrenologist, Dr. Spurzheim.

The interesting case of Victorine Morisseau, at Paris, also demands and will receive more particular attention.

* Many of the deaf and dumb, however, are blind of one eye. We know of three or four such now in the New York Institution

The case of Julia Brace is familiar to all our readers. Nevertheless as our volume would seem to be incomplete, if it did not give some account of her, we have copied an interesting and well written article, which, we believe, originally appeared in a Philadelphia newspaper.

Paulmier, an associate of the Abbe Sicard, in a work published in 1820, (*Le Sourd Muet Civilise*, page 111,) states that, besides the case of Victorine Morisseau, a deaf mute become blind was sometimes led to the Royal Institution by the hand of a seeing person. Of him we have only this brief notice.

It only remains in this place, to notice the cases which have occurred in Ireland. In the *third* report of the Irish Institution, at Claremont, near Dublin, pages 23 and 24, mention is made of a young man in the North of Ireland, "now 27 years old, who, from the age of seven, has been deprived of the faculties of seeing and hearing, and has grown up to manhood, without any other means of holding intercourse with his fellows, but what he can derive from the sense of touch. Three or four similar cases," it is added, "have come to the knowledge of your Committee; and it may be useful to observe, that they have all been the consequence of that scourge, which prejudice would still inflict on the human race,—the small pox."

The Committee who drew up the report from which we quote, go on to say; "This unfortunate insulated being is precluded, by one of your fundamental regulations, from any claim to the benefits of this Institution: but it has occurred to your Committee, that if a competent number of persons would associate in an undertaking, to contribute annually, the small pittance necessary to his maintenance, he might be placed in some part of the establishment; and it would form an interesting part of the duty of

some of the more advanced pupils, to endeavor to convey to him ideas, through the only medium by which it is now possible, namely, his remaining senses, and especially that of feeling : - a process, tedious, difficult, and extremely uncertain at best, but which may serve, if at all successful, or even if attempted unsuccessfully, to exhibit new phenomena to the enquirer into the structure of the human mind."

From the fourth report of the same institution, we learn that this young man was placed in the institution, but died a few months afterwards, of a fever. Concerning the other cases mentioned as existing in Ireland, we have seen no further notice.

We have already expressed an opinion that the misfortune of the deaf, dumb and blind is not wholly irremediable. In fact, the instance of Victorine Morrisseau shows that, where a considerable stock of knowledge, and any mode of communicating ideas which can be made sensible to the touch, have been acquired before the individual was deprived both of hearing and sight, the deaf, dumb and blind person can, not only continue to converse with those around him, but can even acquire a great amount of additional information. Victorine, it will be seen, was instructed in the truths of religion through the sense of touch, and from that source derived no small consolation under her misfortunes. And a still more remarkable instance of the sense of touch supplying the place of sight and hearing, is mentioned both by Paulmier and Bebian, as having occurred at Rennes in France, in the person of one named Judicelli, who, having in the prime of life, successively lost his sight and hearing, was finally deprived by a paralytic stroke, not only of the use of his limbs, but of all sensation in the exterior surface of his body, except only in his cheeks. Still however, retaining the power of speech, he directed those

around him to trace letters on his cheeks with a finger : and thus the consolations of friendship and sympathy found their way to a mind, from which fate seemed to have striven to debar them at every avenue of sense.

But, where the individual, as in the case of Mitchell has come into the world deaf and blind ; or, as in the case of Julia Brace, has lost sight and hearing before acquiring any important store of ideas, or any of the artificial modes of communication which can be made sensible to the touch, (as the manual alphabet, and writing in relief,) in such cases, though many ideas may yet be imparted, even to a mind so secluded, yet the task of cultivating to any extent an intellect so walled in from external influence, must be well nigh hopeless. Yet the benevolent De l' Epee offered, through the public journals, to charge himself with the education of any such ; and Deschamps, his contemporary, gives rules, not only for inducting one deaf, dumb and blind from birth in to acknowledge of all that it is important for men to know, but even for bestowing on such the power of articulation, and of distinguishing words by placing the hand on the mouth of the speaker. Chimerical as these views may appear, it is probable that the attempt to instruct the deaf and dumb who see, appeared equally chimerical when first proposed. Neither Deschamps nor De l' Epee, however, had an opportunity of reducing their speculations to practice. For ourselves, though we think the education of a deaf, dumb and blind person, even if so from birth, within the bounds of possibility ; yet we also think it more than doubtful, whether any philanthropist will ever be found, who will devote himself to such a work with the disinterested zeal and patient perseverance necessary to success.

JAMES MITCHELL,

THE DEAF, DUMB, AND BLIND BOY.

James Mitchell was born in Scotland on the 11th of November, 1795, deaf and blind. Whether either his deafness or blindness were perfect, is a matter of some uncertainty. The evidences of the sensations of sound were in a high degree vague and unsatisfactory ; though he gave more convincing proofs of partial vision. He could always distinguish day from night. In his youth, he used to amuse himself in regarding the sun through the crevices of the door, and in kindling the fire. At the age of twelve years, the tympanum of his ears was perforated ; the one by Sir Astley Cooper, the other by Mr. Sanders, but without any benefit. In his 14th year, Mr. Wardrope performed the operation for the cataract on the right eye, after which he recognised more easily the presence of exterior objects, but he never made use of his sight to acquaint himself with the quality of bodies. Before and after this epoch, red, white and yellow particularly attracted his attention. The senses of relation with him were always those of smell and feeling. Latterly he resorted less frequently to smell than formerly. His desire to become acquainted with exterior objects was always very great. He examined every thing that he encountered. All his actions indicated reflection. One day the shoe maker brought him a pair of shoes which were too small for him ; his mother put them into a neighboring closet, and locked the door ; a few minutes afterwards Mitchell demanded the key of his mother by pointing towards the closet, and indicating with his hand the action of unlocking the door. His mother gratified him ; he opened

it, took down the shoes, brought and placed them at the feet of a young boy who used to accompany him in his excursions, and whom they just suited. In his infancy he smelt of every one he approached. Their odor determined his affection or aversion, in the same manner as persons endowed with sight are attracted or repulsed by beauty or ugliness; he always recognised his own clothes by their odor, and constantly refused to wear those belonging to another. Bodily exercises, such as rolling down a small hill, turning topsyturvey, floating wood, or other objects on the river that passed his father's house, gathering round and smooth stones, laying them in a circle, and placing himself in the middle, or building houses with pieces of turf, in which he left apertures, probably to imitate windows, were always to him a source of amusement. After the operation upon his right eye he could better distinguish objects; he became more hardy in his excursions, and went alone to the distance of twelve Scottish miles, from Navin to Fort George. He passed the greater part of his time in the field and upon the road, but returned regularly for his meals; his countenance was very expressive, and generally his natural language was not that of an idiot, but of an intelligent being. When he was hungry, he carried his hand to his mouth, and then pointed to the cupboard where the provisions were kept; when he wished to lie down, he reclined his head one side upon his hand, as if he wished to lay it upon the pillow. To indicate particular mechanical employments, he would imitate the gestures peculiar to each—thus a shoemaker was distinguished by extending his arms, as in the act of drawing the thread, the tailor by sewing. He was fond of riding; he designated that exercise by joining his hands together and placing them under his feet, without doubt to imitate a stir-

rup. He made, as every body else does, the natural signs of yes and no, with the head; he had an aversion to being kissed on the face, and if his sister sometimes did it in play, he rubbed and wiped his face with a discontented air. It is remarkable that almost all the signs that he invented were calculated for the sight of others. He appeared sensible of his inferiority in relation to this sense; he easily recollected the signification of signs which had previously been taught. To make him comprehend the number of the days, they bent his head as a sign that he ought to go to bed so many times before the event would happen. Contentment was communicated to him by patting on the shoulder or arm; and discontent by a quick, smart blow. He was sensible to the caresses and to the satisfaction of his parents. He appeared fond of children, and often folded them in his arms. He was naturally of a good disposition, and offended no one; nevertheless his humour was not always equal. Sometimes he liked to frolic; and on such occasions laughed most boisterously. One of his favorite amusements was to shut some one in a chamber or the stable; but if he was teased much, or too long a time; he grew angry, and uttered most disagreeable cries. In general, he appeared contented with his situation. He possessed natural courage, but always acted with prudence.

When he was quite young, he wished every day to extend his walks farther than he had done the day previous. Once he found in his route a narrow wooden bridge which crossed the river near his father's house; he immediately placed himself on his hands and knees for the purpose of creeping over it. His father, to intimidate him, sent a man to push him into the water at a place where there was no danger, and immediately to withdraw him.

This lesson produced the desired effect, and he never passed there again. Some years afterwards he still recollected this punishment, and being displeased with his little companion whilst playing in a boat attached to the shore, he caught him, plunged him into the water, and then withdrew him. He was afraid of fire, water, and cutting instruments. Dead animals never appeared to make a disagreeable impression upon him; he even found in them an object of amusement; but when he touched, for the first time, a dead man, (it was his father) he drew back with precipitation and alarm. He afterwards touched other dead persons without manifesting a like emotion. He knew that the dead were interred, and his sign to indicate it was slowly to lower his hand towards the earth. He had fear of death, and knowing that persons usually died in bed, he could not be prevailed to lie down when he was sick; and having remarked that the dead were covered with white cloths, he was alarmed when sick if a white cloth was heated. The death of his father, afforded an opportunity for observing his attachment to his parents. When the coffin, which enclosed the body of his father was exposed before the door, previous to interment, James left the house with precipitation, snuffing the air around him, probably to direct his steps. He approached the coffin, threw himself upon it, clasped it in his arms, at the same time expressing by his countenance the greatest unhappiness and chagrin. When they were about to remove the coffin, he threw himself upon it again, retained it, and they were finally obliged to tear him from it by force. A short time afterwards, his mother being indisposed, he shed tears. Whenever a member of the family was absent he manifested uneasiness. During a short time he had a sore foot, which he supported upon a stool; a year afterwards,

observing the boy that ordinarily accompanied him did not leave his chair, he felt his legs, and finding one of them bandaged; he went to the granary, and sought the stool, to place the foot of his friend upon it. In 1814 he was attacked by acute rheumatism. He was particularly fond of his elder sister, and preferred her to any other person. An aunt to whom he was also much attached, came to see them. During this time his sister was sick, and obliged to keep her bed. Mitchell was evidently uneasy, and wished to know what had become of his sister, and signed to be conducted to her chamber, because his own sufferings would not allow him to walk unsupported. Having found his sister in bed he expressed his pleasure by squeezing her hand. Having descended to his own room, he no longer desired his aunt to remain near him, but continually made signs that she should go up stairs, wishing without doubt, thus to express his desire that she should take care of his sister. It was difficult to determine if he experienced any religious sentiments. He accompanied his parents to church, and was accustomed to kneel during family prayers. He behaved decently on such occasions, but it was difficult to determine whether it was from habit or devotion. He knew that during the time they kneeled, his father had a book, (the Bible) before him. Three months after the death of his father, an ecclesiastic who, during the life of his father had joined in the family exercises, happened to be at the house. Mitchell brought him his father's Bible, and made a sign for all the family to kneel. It is certain that he understood right from wrong. He was grieved every time he offended his sister or mother, and caressed them to regain their affections. His sentiment of self-love, or personal dignity is evident, because he would not take his regular meals among the servants in the

kitchen, but would always have them in the chamber, in presence of the family ; nevertheless, if he entered before the hour for dinner, he would often demand something to eat from the cook. His desire of approbation was very marked ; he loved to be caressed ; he gave a preference to well dressed persons ; and if he had new clothes he never was willing again to wear the old. He often destroyed or threw into the river his old clothes and shoes, to prevent his parents from compelling him to wear them. Sometimes, in a great rage, he even tore his garments to pieces. It was wished to instruct him in basket making, but a sedentary life displeased him, and, becoming tired of the employment, he threw the materials into the fire. A neighbor learnt him to smoke, and he acquired a very strong disposition for the pipe. Each time that he emptied his pipe he broke it ; to prevent a recurrence of such a catastrophe, a stronger pipe was procured him, but he refused to use it a second time. Afterwards he was put on an allowance of four pipes full of tobacco, and two new pipes daily ; so that each pipe served him twice—after which it was broken. This enjoyment sometimes excited his cunning. One day his sister signed to him to go and buy two pipes : on his return he presented her with only one ; she signified to him that he ought to have brought two. At first he appeared not to understand her ; but when his sister pushed him from her, as a sign for him to go after the other, he drew it from his pocket, laughing immoderately. Many persons of the village of Navin, knowing his decided taste for tobacco, frequently gave him some ; on his return to the house he never showed it before having received his daily allowance. I shall finish what I have to relate concerning this singular being by mentioning his idea of property. He once met upon the road a man mounted upon a

horse which had been bought from his mother some weeks previous. Mitchell, according to his custom, touched the horse, appeared instantly to recognize it, and signed to the rider to dismount. He, for the purpose of discovering Mitchell's intention, obeyed, and was surprised to find that he conducted the horse to his mother's stable, took off the saddle and bridle, fed him with oats and retired, locking the door and putting the key into his pocket. It seems almost impossible to have a clearer proof of innate disposition. This young man, deprived of the two principal senses of relation, without any education, not understanding the artificial signs either for hearing or sight, nevertheless manifested the affective and intellectual faculties in a high degree, whilst many who enjoy all the exterior senses in perfection, are very limited in their mental manifestations, or are even idiots.

VICTORINE MORISSEAU.

This unfortunate young woman was born in 1789, at Saintes, on the river Charente, near the west coast of France. Born in the possession of all her faculties, and in the bosom of a respectable and opulent family, every thing seemed to conspire to promise her a more than ordinary share of the enjoyments of this life. But if her morning sky was bright, it soon became fearfully overcast. Yet, though at once deaf, dumb and blind, and abandoned by her natural protectors, still all these calamities seemed only heaped upon her, to display more strikingly the power of true religion. The rays of the Sun of Righteousness pierced even into the dark prison house of a soul doomed in infancy to inhabit a living sepulchre, and solaced the long years of a

pilgrimage, which, without a metaphor, might be said to have passed through *the valley of the shadow of death*.

Her history is related in a very affecting manner by M. Bebian in his Journal,* and Mr. Barnard, has laid part of it before the American public, in a translation, or rather abridgement of part of Bebian's article, which we take the liberty to present to our readers, as being far superior to any translation we could produce.

"Hardly can the pained imagination conceive a calamity more severe than that of this unfortunate girl. She has known the blessings of which she is deprived, and her memory cannot but cherish regret for their loss. In a body subject to so many privations, she bears still a sensitive heart. But alas! sensibility is a gift, often deadly, and one which almost always subjects its possessor to the deepest pains. This young girl, whose lot is so touching and whose life is circumscribed in a circle so narrow, has afforded a proof how far considerations of interest can harden the heart. In those who owed her tenderness, care, protection, she has found nothing but severity, neglect and privation. A mother, will it be believed? a mother, in the bosom of opulence, abandons to the charity of strangers, a daughter, deaf, dumb, and blind.

Having become deaf at a tender age, Victorine Morisseau lost, by degrees, also the use of speech. Nevertheless, when first placed in an institution for the deaf and dumb, she still pronounced some words, and preserved a remnant of the sense of hearing, which slowly disappeared, notwithstanding the attention of Doctor Itard. Soon, a thick cataract spread a veil over her right eye. Two charitable

*Journal de l'instruction des sourds-muets, et des aveugles. Tome I. p.55 & 102 & II p. 1 & 12.

ladies, alarmed at the misfortune which menaced her had recourse to an able oculist. He could only predict that the same calamity would speedily befall the left; and, in fact, at the age of twelve she became completely blind.

Still Victorine continued to understand her companions, who with a truly touching solicitude, informed her of every subject of their conversation. She spoke to them in the language of action, and they replied in the same way; while she placed her hand upon the arm of the gesticulator, and followed all its movements.

The tuition of Mademoiselle Morisseau, which was regularly paid during the first years of her residence in the institution, suddenly ceased. Letters were written to the family without reply. For four or five years, applications were renewed with similar success. Information was sought from the civil authorities of the place, where the mother of this miserable girl was living in circumstances of the greatest ease. It was ascertained that her father, at his death, left her a comfortable fortune; and we were apprised that she possessed a right of indemnity, for losses in the colonies of St. Domingo. After obtaining this information, the administration of the institution ordered new applications to the mother, informing her that her child had remained beyond the period allowed to indigent pupils, and that she must either remove or provide for her.

It is difficult to understand how so many advances should have been ineffectual. The family, we are informed, is of high character. But what character can silence law, or close the eye of justice? It was determined that the unfortunate girl should be placed in a hospital. No one had the courage to prepare her for her journey. She went away, as she thought, on an excursion of pleasure. On her

arrival at the great gate of the hospital, she experienced a convulsive sensation, like that of terror. She seized in alarm the hand of her protectress, and seemed to seek, in her bosom, an asylum from the calamity which menaced her.

Victorine was apprised of her destination, by the atmosphere into which she entered. 'It is a hospital,' she said in her language of signs; and to her, a hospital was associated with all the ills that flesh is heir to. She felt herself cut off from those with whom she could communicate, and gave herself up to inconsolable grief."

So far Mr. Barnard's translation. We wish we could present the whole of Victorine's history, as related by Bebian, but our limits restrict us to a mere outline.

'The superior of the *sisters of charity*, affected to see, for the first time, an unfortunate, insensible to her words as to her cares, would at least have embraced Victorine, but the hand of the latter fell upon the coarse gown of the sister, and giving a heart rending cry, she repulsed her with horror. That coarse garment had dissipated all her doubts. She knew herself to be in a hospital, and to her fevered imagination, the air was full of contagion. A long train of the direst diseases presented themselves to her affrighted fancy, as grim spectres, lurking in the everlasting darkness which surrounded her, and all prompt to make her their prey. Life is to her, now, but the slow agony of a protracted death, and that too, without a friend who could offer intelligible consolation.'

Though motives of interest had steeled the heart of a mother! against Victorine, yet her misfortunes had excited the sympathy of strangers. A lady whose name deserves to be preserved, the Countess Chasseloup, procured the restoration of Victorine to the society of her former companions, by engaging to pay her

board for a year. Victorine was reconducted to the institution, still doubtful of her good fortune till, arrived in its court, she recognized the air which she had breathed so long. Then she gave way to a transport of joy. One by one she embraced her companions as they crowded around her ; she passed her impatient fingers over their features, their heads, their arms ; she smelled their clothes and their hands ; and naming each by the sign which distinguished her, locked them anew in her arms with the warmest tenderness.

After this, the officers of the institution could not again resolve to send away the unfortunate girl, though her family still refused to pay her board, and resisted for a long time, the legal processes by which the friends of the unfortunate and abandoned girl sought to recover her rights of inheritance. Whether their efforts were finally successful we do not know.

Victorine had made good progress in her studies before the loss of her sight. By that event her progress was very much retarded, though not wholly interrupted. A benevolent successor of Sicard, the Abbe Perier, found means to instruct her in the truths of religion, by expedients similar to those which are used to enable the blind to read and write. The good Abbe says that he communicated with the blind Victorine by placing his hand in her own ; and her reply, written on a black board, assured him that he was perfectly understood. Thus, says he, after two years of labor, study and application, on my part and her own ; I succeeded in teaching her all that our religion directs us to believe, to do, or to avoid ; and she was judged worthy to be admitted to the Sacraments on Christmas day, 1825. She received them with all the marks of the faith of genuine piety ; and from that time she has partaken of them with as much devotion and as much profit, as her seeing or speaking companions !

The last notice of this helpless being we have seen, is in the Third Circular of the Royal Institution (page 105.) Mademoiselle Morel, one of the instructresses, in a memoir on *religious instruction*, says ; ‘We have seen this deaf, dumb and blind girl, who appeared to be excluded from every kind of enjoyment, taste happiness since her instruction in religion. Since then, serenity is depicted in her features, and her mood is cheerful. When, lately, I asked her how she passed the time, she replied, with an expression of joy, that she thought often of God, and of the promised life to come, and rejoiced in the happiness which awaited her. What a sublime motive of consolation, and which only religion could give !’

A note to this passage announces the death of Victorine Morisseau. (1832.)

JULIA BRACE,

DEAF, DUMB AND BLIND GIRL, AT THE HARTFORD
ASYLUM.

By far the most interesting subject at present in the institution, is the poor deaf, dumb, and blind girl, whose situation has been described in so beautiful and affecting a manner by Mrs. Sigourney. A charity box, the proceeds of which are designed exclusively for her support, is placed at the main entrance, which it is certain no stranger can pass, after viewing the utter desolation in which she has been left by nature, without dropping his mite. Her name is Julia Brace, and she is a native of the immediate neighborhood of the asylum. She is the only instance of so great a misfortune, of which any record is extant, except one European boy, by the name of James Mitchell.* He was so irritable,

*This is incorrect. See page 121.

that few experiments could be tried for his benefit ; but Julia Brace, it is said, has been mild and docile from her childhood—although when I saw her, from some temporary vexation or indisposition, she was evidently somewhat out of temper. She was seated at a table, her needle-work in her lap. “There is nothing disagreeable in her countenance, but her eyes, forever closed, create a deficiency of expression. Her complexion is fair, her smile gentle and sweet, though of rare occurrence ; and her person somewhat bent, when sitting, from her habits of fixed attention to her work. Many strangers have waited a long time to see her thread her needle, which is quite a mysterious process, and never accomplished without the aid of the tongue.”

She was the daughter of exceedingly poor parents, who had several younger children to whom she was in the habit of showing such offices of kindness as her own afflicted state admitted. Notwithstanding her blindness, she early evinced a close observation with regard to articles of dress, preferring among those which were presented her as gifts, such as were of the finest texture. When the weather became cold, she would occasionally kneel on the floor of their humble dwelling, to feel whether the other children of the family were furnished with shoes and stockings, while she was without, and would express uneasiness at the contrast.

Seated on her little block, weaving strips of thin bark with pieces of leather and thread, which her father in his process of making of shoes rejected, she amused herself with constructing for her cat bonnets and vandykes, not wholly discordant with the principles of taste. Notwithstanding her peculiar helplessness, she was occasionally left with the care of the young children, while her mother went out to the occupation of washing. It was on

such occasions, that little Julia evinced not only a maternal solicitude, but a skill in domestic legislation, which could not have been rationally expected. On one occasion she discovered that her sister had broken a piece of crockery, and imitating what she supposed would be the discipline of her mother, she gave the offender a blow. But placing her hand upon the eyes of the little girl, and ascertaining that she wept, she immediately took her in her arms, and with the most persevering tenderness, soothed her into good humour and confidence. Her parents were at length relieved from the burden of her maintenance, by some charitable individuals, who paid the expenses of her board with an elderly matron, who kept a school for small children. Here her sagacity was continually on the stretch to comprehend the nature of their employment, and as far as possible to imitate them. Observing that a great part of their time was occupied with books, she often held one before her sightless eyes with long patience. She would also spread a newspaper for her favorite kitten, and putting her finger on its mouth, and perceiving that it did not move like those of the scholars when reading, would shake the animal, to express displeasure at its indolence and obstinacy. These circumstances, though trifling in themselves, revealed a mind active amid all the obstacles which nature had interposed. But her principal solace was in the employment of needlework and knitting, which she had learned at an early age to practise. She would thus sit absorbed for hours, until it became necessary to urge her to that exercise which is requisite to health. Counterpanes beautifully made by her, of small pieces of calico, were repeatedly disposed of, to aid in the purchase of her wardrobe. And small portions of her work were sent by her benefactors as presents into vari-

ous parts of the Union, to show of what neatness of execution a blind girl was capable.

It was occasionally the practice of gentlemen who from pity or curiosity visited her, to make trial of her sagacity, by giving her their watches and employing her to restore them to the right owner.

They would change their position with regard to her, and each strive to take the watch which did not belong to him—but though she might at the same time hold two or three, neither stratagem nor persuasion would induce her to yield either of them, except to the person from whom she received it. There seemed to be a *principle* in the tenacity with which she adhered to this system to give every one his own, which may probably be resolved into that moral honesty which has ever formed a conspicuous part of her character. Though nurtured in extreme poverty, and after her removal from the paternal roof, in the constant habit of being in contact with articles of dress or food, which strongly tempted her desires, she has never been known to appropriate to herself, without permission, the most trifling object. In a well educated child this would be no remarkable virtue; but in one who has had the benefit of no moral training to teach her to respect the right of property, and whose perfect blindness must often render it difficult to define them, the incorruptible firmness of this innate principle is truly laudable. There is also connected with it a delicacy of feeling or scrupulousness of conscience, which renders it necessary in presenting her any gift, to assure her repeatedly by a sign which she understands, that it is for her, ere she will consent to accept it.

Continuing to become an object of increased attention, and her remote situation not being convenient for the access of strangers, application was made

for her admission into the asylum, and permission was granted by the directors in the summer of 1825. After her reception into that peaceful refuge, some attempts were made by a benevolent instructor to teach her the alphabet, by means of letters both raised above and indented beneath a smooth surface. But it was in vain that she punctually repaired to the school room, and daily devoted hour after hour in copying their forms with pins upon a cushion. However accurate her delineations were, they conveyed no idea to the mind sitting in darkness. It was therefore deemed wiser to confine her attention to those few attainments, which were within her sphere, than to open a warfare with nature in those avenues which she had so decidedly scaled.

It has been observed of persons who are deprived of a particular sense, that additional quickness or vigor is bestowed on those which remain. Thus blind persons are often distinguished by a particular exquisiteness of touch, and the deaf and dumb, who gain all their knowledge through the eye, concentrate, as it were, their whole soul in that channel of observation. With her, whose eye, ear and tongue are alike dead, the capabilities of both *touch and smell* are exceedingly heightened. Especially the latter seems almost to have acquired the properties of a new sense, and to transcend even the sagacity of a spaniel. Yet keeping in view all the aid which these limited faculties have, the power of imparting some of the discoveries and exercises of her intellect are still, in a measure, unaccountable.

As the abodes which from her earliest recollection she had inhabited, were circumscribed and humble, it was supposed that at her first reception into the asylum she would testify surprise at the comparative spaciousness of the mansion. But she immediately busied herself in quietly exploring the size of the

apartments, and the height of the staircases; she even knelt, and smelled to the thresholds; and now, as if by the union of a mysterious geometry with a powerful memory, never makes a false step upon a flight of stairs, or enters a wrong door, or mistakes her seat at the table.

Among her various excellencies, neatness and love of order are conspicuous. Her simple wardrobe is systematically arranged, and it is impossible to displace a single article in her drawers, without her perceiving and restoring it. When the large baskets of clean linen are weekly brought from the laundress, she selects her own garments without hesitation, however widely they may be dispersed through the mass. If any part of her dress requires mending, she is prompt and skilful in repairing it, and her perseverance in this branch of economy greatly diminishes the expense of her clothing.

Since her residence at the asylum, the donations of charitable visitants have been considerable in amount. These are deposited in a box with an inscription, and she has been made to understand that the contents are devoted to her benefit. This box she frequently poises in her hand, and expresses pleasure when it testifies an increase of weight; for she has long since ascertained that money is the medium for the supply of her wants, and attaches to it a proportionable value.

Though her habits are peculiarly regular and consistent, yet occasionally some action occurs which it is difficult to explain. One morning, during the past summer, while employed with her needle, she found herself incommoded by the warmth of the sun. She arose, opened the window, closed the blind, and again resumed her work.

At the tea table with the whole family, on her sending her cup to be replenished, one was acciden-

tally returned to her which had been used by another person. This she perceived at the moment of taking it into her hand, and pushed it from her with some slight appearance of disgust, as if her sense of propriety had not been regarded. There was not the slightest difference in the cups, and in this instance she seems endowed with a degree of penetration not possessed by those in the enjoyment of sight.

Persons most intimately acquainted with her habits, assert that she constantly regards the recurrence of the Sabbath, and composes herself to unusual quietness, as if in meditation. Her needlework, from which she will not be debarred on other days, she never attempts to resort to; and this wholly without influence from those around her.

Julia Brace leads a life of perfect contentment—and is in this respect, both an example and reproof to those who for trifling inconveniences indulge in repining, though surrounded by all the gifts of nature and of fortune.

The genial influences of spring wake her lone heart to gladness,—and she gathers the first flowers, and even the young blades of grass, and inhales their freshness with a delight bordering on transport. Sometimes, when apparently in deep thought, she is observed to burst into laughter, as if her associations of ideas were favorable not only to cheerfulness but to mirth. The society of her female companions at the Asylum is soothing to her feelings; and their habitual kind offices, the guiding of her arm in their walks, or the affectionate pressure of their hands, awaken in her demonstrations of gratitude and friendship. Not long since, one of the pupils was sick—but it was not supposed that amid the multitude who surrounded her, the blind girl was conscious of the absence of a single individual.

A physician was called, and the superintendant of the female department, who has acquired great penetration into the idioms of Julia's character, and her modes of communication, made her understand his profession by pressing a finger on her pulse. She immediately arose, and taking his hand, led him with the urgent solicitude of friendship to the side of the invalid, and placing his hand upon her pulse, displayed an affecting confidence in his powers of healing. As she has herself never been sick since early childhood, it is the more surprising that she should so readily comprehend the efficacy and benevolence of the medical profession. It would be easy to relate other remarkable circumstances respecting her, but it is not desirable that this article should be so far extended as to fatigue the reader.*

*We do not know who is the author of this sketch. We have frequently noticed it in the newspapers.

DEAF AND DUMB AUTHORS.

We have observed (p. 44) that many persons who have lost their hearing at so early an age that their articulation, if preserved, became nearly or quite unintelligible, have yet, by their own exertions, aided by such books as fell in their way, acquired a very respectable education, and, in some cases, attained some literary reputation. A remarkable instance of this, is presented in the case of Pierre (Peter) Desloges.

Desloges was born in 1747. At the age of seven he lost his hearing in consequence of a violent attack of the small pox. As generally happens in such cases, his articulation soon became unintelligible to strangers, and he ceased to speak when he found himself no longer understood. Writing was, for several years, his only mode of communication with others. But happening to meet with some deaf mutes who, being unable to read or write, were forced to communicate by signs, he soon acquired the language of signs from them, and he afterwards declared that he could paint and express all ideas, even those independent of sense, by means of purely natural signs. To those acquainted with this beautiful and most expressive language, this assertion will by no means appear as extravagant as it did to Deschamps. By trade, Desloges was a paperer and book-binder. To the opportunities of access to books which the latter employment affords, it is, probably, to be ascribed that his literary acquirements were, for that age, so much above his station in life. His attack on the work of Deschamps, has

been mentioned in the extract from Mr. Barnard. (See page 65.) We have not seen the pamphlet, but we gather from the reply of Deschamps, that it was written with much force and purity of style, and attracted considerable notice at the time. Foutenay, the pupil of Pereira, seems to have come forward to the assistance of Deschamps in this singular controversy.

Somewhat similar to the case of Desloges, are those of James Nack of New York, and Edmund Booth of Hartford. Both of these are writers of Poetry, and we form ourself the third instance, at least in this country of a writer of rhymes, profoundly deaf. The three are all of about the same age, and all lost their hearing nearly at the same time. The poems of Nack are numerous, and, what is very remarkable when the author's infirmity is considered, they are distinguished for a smooth and harmonious versification. Only one poetical piece of Booth's has yet seen the light: but from that specimen we should form a favorable opinion of his poetical powers.

COMPOSITIONS OF THE DEAF AND DUMB.

The earlier compositions of all educated mutes are written in a very peculiar style. But this is not remarkable, as it is notorious that all persons beginning the study of a foreign language, will speak or write it in a style very different from that which prevails with those with whom the language is vernacular. Wherever a few deaf mutes are collected together, the language of signs is, and always will be their favorite language, and hence all written languages are foreign languages to them. Consequently, a person deaf and dumb from birth, if taught to write English, will, for the most part, write in a style partaking of the idioms of his own language of signs; and from the want of a sufficient stock of words, or command of language, will often misapply old words or manufacture new ones, producing frequently, very curious phrases. Thus, for example, a deaf mute, describing a visit which she made, said that she thoroughly *curiositied* the place. We give below two specimens of the compositions of deaf mutes, from the ninth Hartford Report. The first, written after less than three years instruction, possesses many of the peculiarities we have mentioned, while the other, the production of Loring, written after eight years instruction, is a very striking proof that the deaf and dumb *can*, after sufficient instruction, acquire a perfect command of the English language. And we may confidently appeal to the same piece in proof that the deaf and dumb from birth are capable of the most exalted conceptions.

‘FISHING.

I enjoined my little brother, and he consented to go with me out of the house at a distance to the swamp in which I hoed the dirt to find some worms. I put them in a snuff-box, and then I put also it in my pocket. We went back to the house. We asked our mother who gave us two slices of bread which she said we should keep kindly. We were going to the brook to angle many trouts with our hooks. We each put them on a twig. The water ran in a brook in which were angling them in the forenoon. I said, I wished to take bread out from my pocket in our hands to eat it. After this, we angled the trouts, and the young woman picked the chips, and she appeared to us. She caused a noise which one of us heard, and she called us to come to her house. She told her parents that we have just come here. We were respectful to them who shook hands with us. They took the trouts from my hand to examine them, which they wondered, were beautiful. They wished to pay us each 6 and 12 cents, and then we gave the trouts to them. Now they gave admission of us into the house to give us bread and butter to eat. One of them told us that we had better go to angle the trouts again.’

*‘On the Omnipotence of God, and its influence on our feelings
and conduct.*

God occupies all space, and it is true, that there is not a place in the universe and beyond it, where He is not present. God is present over all the earth; He fills all the celestial orbs; He occupies the space between them—God is in Heaven, and beyond it; He is present even in hell, and beyond it. It is a sublime conception, and who can form it!

Here God occupies every place; He is present over the expansive ocean, yea at its bottom; over the boundless and desolate deserts; in the uninhabited forests; and in the secret unexplored parts of the earth; no man can avoid His presence. It is an awful thing, that God is in every place. Whithersoever you go, or wherever you do something, God is present; no action nor thought can elude His eye. God's omnipresence checks persons, when they are going to commit some sin or in the act of transgressing the Divine Law. His presence is a good thing indeed, it keeps us from sin. We should never forget His presence, nor be unconcerned at it—Many have had the folly of thinking that God is not present, and cannot see what they do. Whenever and wherever we meet an affliction or a danger, and seek for help, we can have recourse in God for relief or protection, He is always near to us. When we are in want of something, and pray for it, God is nigh, and he hears our application; we must not think that He is absent afar, and does not hear our request.

In all our thoughts and actions, we should remember that God is present, watching over our motions intellectual and active, and our feelings; we should conduct in such a manner as pleases Him, and avoid such thoughts and deeds as offend him; lest we should be charged with transgressions at His tribunal.'

ALBERT NEWSAM.

The following is taken from a Newspaper.

“ A number of beautiful lithographic engravings, were presented to the House yesterday, as a testimony, of gratitude, by a deaf and dumb artist, called Albert Newsam. He had been educated in the institution for the relief of that unfortunate class of citizens, supported by the bounty of the State, in Philadelphia. Mr. Attorney General to-day moved that a committee be appointed to express the feeling of the House on the subject, and in support of his notice gave a short history of Mr. Newsam. It appears that when very young he had been stolen from his mother, then residing in Steubenville, Ohio, by a mendicant impostor. After making use of him to excite the charity of the humane for some time, this kidnapper deserted him in Philadelphia. He was taken up, and placed in the Deaf and Dumb Asylum where he showed a strong inclination to the art of engraving. Nothing was known of his name and parentage till a few years ago, when Mr. John C. Wright, of Ohio, happening to visit the Asylum his attention was attracted by the emotion displayed by the young man. When he had gained Mr. Wright's attention, the lad sketched rapidly, but so faithfully, the outlines of a house, that Mr. W. recognized it to be his residence in Steubenville; an adjoining street was then delineated, and then a particular house in it, which Mr. Wright remembered to have seen some time before,

occupied by a woman who had a Deaf and Dumb son stolen from her. This led to a discovery of Newsam's name and kindred. He has since acquired the art to which he showed such an early inclination, under one of the most celebrated masters in the country, and if one, not much versed in such things, may give an opinion, will, before long, stand at the head of his profession. One of his productions is an engraving of Chief Justice Marshall, and if accurate resemblance be the test of perfection, it is unsurpassed."

A NEW JERSEY MUTE.

We find the following interesting obituary notice of STEPHEN MCGUIRE, who died recently at Mobile, in the Hunterdon Gazette:

"The deceased was a native of Lambertville, New Jersey, and formerly a resident of that place. He has left a mother to mourn for an affectionate son—and a numerous circle of friends and acquaintances. He was born in 1811.

Although born deaf and dumb, he possessed talents of a high order, and had acquired much useful information by close application and studious habits. He was fitted for almost any station in society. He understood several branches of the mechanic arts, and for several years past had acquired much practical knowledge by travelling and correspondence with literary and well informed men. He was in Paris during the three days revolution, and stepped forward as the champion of freedom and the rights of man; he was actively engaged in that struggle, and received a severe wound on that occasion. Also during the dep-

redations committed by Black Hawk and his savage band, thither young McGuire wended his way, and his intrepid and gallant conduct was universally applauded. His dignified and manly deportment and heroic conduct on many trying occasions, secured him the admiration and love of both sexes. The scenes of Galena, on our western frontier, are fresh in the minds of many,—and there his bravery and superior judgment shone conspicuous, and his name will be held in remembrance by its intelligent population—He was greeted with bursts of applause, and a splendid collation was given in honor of him, by the ladies of the place.

He was an agreeable, although a mute companion, and dignified and prepossessing in appearance, possessing an inexhaustible fund of good humor.—In his observations on men and things, which he cheerfully committed to writing, he discovered much shrewdness and penetration, and great strength of mind, with purity of language. At the age of 15, he composed a sketch of the character and history of Napoleon Bonaparte, which is published in the 9th Annual Report of the New York Institution for the instruction of the Deaf and Dumb, which evidences talents of a higher order; he being a pupil of that institution five or six years. It is more than two years since he visited the place of his nativity, a short time previous to his departure for Mobile; whither he was going for the benefit of his health, and with a view to the practice of medicine,—for which, we learn, he was well qualified.

(We copy the foregoing from a newspaper. Not having been acquainted with McGuire, we are unable to say how far it may be correct.)

THE ORPHAN MUTE.

AN ORIGINAL TALE.

On a beautiful sunny afternoon in June, a group of happy children set out, with light hearts and smiling faces, on a strawberry excursion. At some distance from their little village, there was a deserted and ruinous house, around which were a few fields abounding in strawberries, the whole embosomed in woods, but near a public road. Thither the children proceeded, but had hardly entered the fields, when they were alarmed by mournful cries, which quickly caused them to huddle together in a group, like so many frightened sheep, and retreat towards the road. A consultation now took place, what course they should pursue; some were for continuing their employment in the fields farthest removed from the place whence the cries were heard, others, especially the girls, were for running home to get help. But a manly and intelligent boy of ten, insisted that it was only the cry of some child, who had been picking strawberries like themselves, and had lost itself, or perhaps got hurt; he, therefore, proposed that they should proceed towards the spot, and himself volunteered to lead the way. A few of the boldest, took courage by his example, and following, they found a little girl apparently about six years old, seated on a stone, and sobbing bitterly. As the party approached, she started up and fled like a wild bird. The suddenness of her flight astonished the party, and most of them, doubting whether the being they saw, was not a being of another world, the rather as her dress was unusual, and her countenance

remarkably beautiful, were disposed to retreat. George Wilson, though as we have already said only ten years old, and younger than many of his companions, had been too well instructed to experience any idle terrors of ghosts and fairies. Leaving his hesitating companions to their own course, he instantly darted forward in pursuit, and soon overtook the timid and exhausted child.

As he caught her in his arms, he endeavored to sooth her alarm by the kindest looks and words; whether it was the former or the latter, the little stranger soon ceased sobbing; and looking eagerly into his face, suffered him to lead her back to his companions, who had now begun to advance. The sight of so many strange faces seemed to renew her alarm, but she seemed now to have a perfect confidence in her conductor, and while the rest gathered around her, she clung tenaciously to him. George, proud of this mark of confidence, offered to carry her home to her mamma, but to all his offers and enquiries, she made no other reply than by looking anxiously in his face. * Much puzzled by her silence, the children made several fruitless attempts to make her understand. Various solutions were proposed for her conduct. Some thought that she might be of a French family, which was said to live within a few miles, and some inarticulate sounds, which she attempted to utter, being entirely unintelligible to the children, were believed to be indubitably French. George Wilson, to whom she still continued to adhere as a protector, notwithstanding the endeavors of the girls to entice her away, declared that he would immediately return to the village with her, and take her to his father's; the rest being much too intent on the anticipated pleasures of the afternoon to accompany him, he proceeded on his humane errand alone. His mother was much surprised to see him return so soon, and so strangely ac-

accompanied. On hearing the story she highly praised the manly conduct of her son, and promised to take care of the interesting child till she could ascertain to whom she belonged. As she really found it impossible to make the child understand her, and as there actually was a French family within two or three miles, she considered it very probable that the little girl belonged to this family, and had strayed away and lost herself, as often happens to children. When your father, George, said she, comes home he will ride there, and inform them; in the mean time you may go back and pick your strawberries.' A piece of cake and a toy, reconciled the little stranger to her new protector, and George set off to rejoin his companions, with that lightness of heart which ever attends the consciousness of doing well.

George Wilson was an only child, his parents were pious, intelligent, and though by no means wealthy, yet independent and highly respected. His mother in particular, was a woman of a very superior mind. Under her watchful and enlightened care her son grew up, a model of youthful excellence. Possessed of naturally quick parts, his acquirements were beyond his years; his naturally warm and impetuous feelings had been carefully directed to the side of honor and generosity; and the bright promise which he gave of talents and virtue, and future eminence, daily gladdened the hearts of his parents.

Mr. Wilson arrived late in the evening, and his son immediately assailed him with an account of his adventure, and entreated him to ride to Monsieur Dupin's. His father being much fatigued, and not wishing to go that evening, directed him to call one of their neighbors who had lived sometime in the French family. The neighbor soon arrived, and at once ascertained that the child did not belong to them. To this George objected that she spoke French. The

neighbor who professed to some smattering of French, accordingly addressed the child in that language, but finding it impossible to make her understand, she declared that the girl was dumb, and deaf too. This George rejected indignantly, and seemed inclined to ascribe the assertion to anger at the child's disproving her pretensions to an accomplishment of which she was very vain. His parents, however, who had already a suspicion of the truth, immediately adopted the opinion of their neighbor, and by various experiments, soon convinced him of its correctness.

The next day Mr. Wilson made diligent enquiries, which were continued some time, without gaining any intelligence of the child's friends. An advertisement was also inserted in the newspapers, mentioning, among other circumstances, that she had a remarkable scar behind her right ear. All they could learn, however, was that a person had been seen in a riding chair, accompanied by a child, driving towards the place where she was found; and it soon became the general opinion that she had been intentionally abandoned. In the mean time, the little foundling, by her beauty and helpless condition, no less than by the native goodness of heart she discovered, and the signs of intelligence she displayed, which seemed extraordinary in one of her years and misfortune, twined herself more and more, round the hearts of the whole family, till the old people became indifferent to, and George absolutely fearful of, the success of their enquiries.

Some weeks having elapsed, without bringing them any intelligence of the child's friends, Mrs. Wilson declared her intention to adopt her as her own daughter, and give her the name of Mary, after an early and unfortunate friend, whom, she said, the child strongly resembled. From that time, the little deaf and dumb girl, became a cherished, and a happy, yea, a happy member of the family. Whenever George was not at

school, they were inseparable companions, and when he returned, she would endeavor to inform him of all that had passed in his absence. As her signs were sure of being kindly and patiently attended to, they daily became more expressive; and George and herself soon acquired a degree of mutual intelligence which often afforded matter of deep wonderment to the gossips of the village. Sometimes she would endeavor to relate something that happened before he found her in the strawberry field; she would point to her adopted mother, and then to a chest, and would close her eyes, and incline her head, and cover her face with a white handkerchief. This seemed to be a scene which had made a strong and durable impression on her memory. At other times she would point to the scar behind her ear, and would intimate that she had been overrun in the road, by a carriage; of which she seemed to have such an instinctive dread, that she never ventured in the road alone without looking carefully around her. From this circumstance Mrs. Wilson imbibed an opinion that she had lost her hearing by such an accident, and this suspicion was strengthened by observing that, whenever her feelings were strongly excited, she would utter sounds that strongly resembled words; and she thought she could distinguish the word mother, among others.

We will now take our readers by a short cut, to a point of time, eight years removed from that at which we set out. We will introduce them to Mr. Wilson's parlor, on a winter evening. A noble looking youth of eighteen, was reading the newspaper to a lady who seemed to be his mother. As he read, his mother glanced, with an air of apprehension, to a beautiful and dark haired girl of fourteen, who sat knitting, yet at that moment intently watching the countenances, both of the reader and listener. She caught the glance, and as George raised his eyes from the paper, he met

the earnestly enquiring eyes of Mary, and the glow on his cheek deepened. With a look and gesture of irresistible entreaty, Mary applied for an explanation. George extended his arm towards the east, and seemed as if pointing to a distant place, then pointing to herself, he described with his finger, the tie of her bonnet, and placing his finger alternately on his ear and his lips, he finally joined his hands together. Mary quickly put her hand to her head with the motion of putting on a hat, and with an enquiring look, also placed her fingers on her lips. George shook his head, and moved his lips as if speaking. Mary looked down upon her work, but her color deepened, and her bosom heaved. Mrs. Wilson seemed to observe the couple with increased anxiety and inquietude.

The communications which we have occupied some minutes in describing, passed in less than as many seconds. If after all our pains, the reader is so dull as not to know what passed on the occasion we pity him, and advise him to reflect what kind of beings wear bonnets, and what is meant by joining hands (and hearts;) and if he cannot then understand, we shall set him down as incapable of comprehending, or relishing our story.

The next day, Mrs Wilson took an opportunity of seriously proposing to her husband, that they should procure for Mary the benefits of the State laws, which humanely provide for the education of the indigent deaf and dumb. Mr. Wilson was easily persuaded and promised to exert himself for that purpose; but George, when apprised of the scheme, warmly opposed it. He could teach Mary himself he said, and in fact he had already taught her many words. An incident, however, happened, which by changing his situation and prospects, changed in a great measure the current of his thoughts. His mother's only brother, who had been for many years engaged in com-

mercial pursuits abroad, during which time she had scarcely ever heard of him, unexpectedly returned with considerable wealth and having lost his wife and children in a foreign climate, he declared his determination to adopt his nephew, and give him a collegiate education. Mr. and Mrs. Wilson, of course, most gladly embraced the offer, which seemed almost to realize all their dreams of their son's future career, which, however, they were not destined to see further fulfilled; so often are we called away from this world, when our cup of joy seems fullest. Before George departed for College, he was enjoined the task of reconciling Mary to her own removal to an Asylum, which George himself now warmly advocated, though to his surprise, his mother seemed to have lost her zeal in the cause. The necessary steps, however, had been taken, and there could be no reasonable excuse assigned to justify delay.

To reconcile Mary to the step, was indeed a difficult task, and probably none but George would have been able to effect it. What arguments he used we cannot say, but they were, at least, powerful enough to succeed. Deaf mutes have hearts as well as others, and perhaps George informed her that the young lady whose marriage he read of in the newspapers, had been educated at a deaf and dumb Asylum, certain it is that, when she found George was leaving home, she became willing and almost anxious to go too.

The day of parting arrived, and George took leave of his friends, parents, and Mary, and left his home with some regret indeed, but with high hopes, and bright anticipations. Perhaps he experienced the most regret at parting with Mary. Ever accustomed to give way to the unchecked current of her feelings, she now wept in uncontrollable affliction. The motives which could induce George to leave her, she

could not comprehend, and he in vain endeavored to explain them. The grave and anxious faces of the family, as the hour of parting drew near, naturally impressed her with the idea of misfortune impending; and her vision into futurity was far too limited to look beyond present affliction, or to consider it as the means of future happiness. The only idea she could form of George's employment at College, was that he was going to spend his time chiefly in looking over books. She had often seen him reading with an intensity of interest that made even her conversation an interruption. On such occasions she would watch the changes of his countenance, as he hung over his book, and weep in the full bitterness of feeling to find herself incapable of sharing what seemed to be his dearest enjoyment. Not perhaps, at any other time, did the consciousness of her deprivation seem much to alloy her happiness. With the young companions of her childhood, she was always an object of interest, and was invariably treated with kindness. She joined in their sports, and was generally preferred to a distinguished place. Her misfortune, joined to her sweetness of temper, her personal charms, and that quickness of intellect, which, when coupled with *her* misfortune, always excites surprise in common minds, rendered her universally an object of pity, and admiration. She was often, indeed, a spectator of pleasure she could not comprehend, and mirth she could not share, but then she could always turn to her adopted brother, with the feelings of a wild bird, flying from the company of those of other species, to a mate of its own kind. But when that adopted brother too, devoted himself to pleasures which she could not share or comprehend, she seemed to feel the full extent of her misfortune. It was this feeling which George availed himself of to reconcile her to her own banishment from home. How another could teach

her better than George, she could not comprehend, but George assured her that it was so. Perhaps he informed her that the mute whose marriage he read of, had been so taught. At any rate George himself was leaving home for instruction, and it almost seemed to associate them, to suppose that she should leave home too, for the same purpose, though in a different direction.

Though George did not succeed in explaining to her the motive of their separation, he at least succeeded, in assuring her that they should meet again. Perhaps his looks and gestures spoke another promise to her heart, but as George himself would have been puzzled to reduce it to words, we shall not attempt it; of its nature the reader may judge by the fact, that it seemed to reconcile Mary to the idea of going among strangers, from which, at another time, she would have recoiled with the instinctive timidity of a fawn or wild bird. At parting, George gave her a beautiful pocket testament, with a red cover, which she had often admired, assuring her that she would one day be able to read it.

* * * * *

One day in May, a respectable elderly couple, accompanied by a beautiful girl of fourteen, called at the Asylum at —, and were received by the Principal with his wonted courtesey. He ascertained at a glance the character of the party. The appearance of the elders forbade the idea that they had called for the gratification of idle curiosity. And there was an expression of eager and trembling curiosity, the natural effect of mingling hope and fear, in the quick glances with which the girl seemed to study, furtively indeed, the lineaments of his own countenance. Shaking the hands of the old people, he advanced towards her, observing, I suppose you have brought me a new pupil. We have sir, repli-

ed our old friend, Mr. Wilson. Mr. P. with his kindest look and manner took Mary's hand, and asked her a few questions in the language of mutes, in which he was deeply skilled, concerning her former employments, and her present feelings; enquired if she could write, and if she was desirous to learn, and assured her of his pleasure to have her among his pupils. The benevolence which beamed in his countenance, seemed in a great measure to remove her fears, and when she found herself enabled at once to hold intelligible intercourse with a stranger, and one too, of an age which she had hitherto deemed unapproachable to her, her heart, which had been fluttering in her bosom like a frightened bird, seemed to rest with a feeling of confidence. By the Matron to whom she was now introduced, she was received with equal kindness; and during the half hour that her adopted parents remained, she continued entirely at her ease.

After being conducted by the Matron to view the internal arrangement of the building, and into the school rooms to witness the progress of the pupils, they took their leave. Then it was that Mary's newly acquired confidence seemed to forsake her, when she saw her old friends departing, and herself left among strange, though kind faces; she sunk on a seat, covered her face with her hands, and wept long and bitterly. The Matron considerably permitted her to give a free course to her feelings, but when she became more composed, took her hand, and conducted her to the girl's sitting room. On entering, Mary at first shrunk instinctively, and with an additional feeling of desolation, from the group of unknown faces, and the curious eyes which were turned upon her. But it was not long before she became interested in what was passing around her. She saw many girls, nearly of her

own age, in groups, evidently engaged in interesting conversation; but she looked in vain for any motion of the lips. Those hidden thoughts which had been wont to pass from mind to mind, in such an invisible manner as to elude all the vigilance of her senses, seemed now to have become visible and palpable. The air was literally swarming with the creations of the mind; events past and future, thoughts, feelings and wishes, seemed floating around her, and that knowledge which she had hitherto sought so eagerly, and often so vainly, now knocked continually for admittance.

As the Matron placed her in one of these circles and withdrew, the various groups gradually merged in one, of which she became the centre. A hundred welcomes were given, and a thousand questions asked and answered, till the questioners, having gratified their curiosity, separated by degrees, and returned to their several employments, leaving their new associate interested, pleased, tranquil, delighted, almost happy.

We are not going to give a particular account of her progress at school. The instructions of George had not been lost on her; she could write her own name, and the names of most common objects, and many detached words; these advantages, aided by a natural quickness of perception, and an ardent thirst for knowledge, rendered her progress unusually rapid, and she soon became a favorite with her teachers.

That she was happy at school, it is hardly necessary to take the trouble to attempt to prove. Who, that has long lived among a people of an unknown language, is not happy when he arrives among a community whose language he understands? Who that has long felt himself painfully inferior in mental acquirements to those around him, that has long

hungered and thirsted in vain for knowledge, is not happy when he finds himself brought at once to the gushing springs of science—when the whole world is opened to his vision, and the pages of history unrolled before him? Who that has gazed upon the works of nature, and asked in vain, how these things are; that has seen a whole congregation join in prayer and praise; has looked upon their faces, beaming with the feelings of devotion, and felt that all this is above his comprehension;—would not be happy if the being and attributes of the Creator were revealed to him, if he could himself join understandingly in prayer and praise to him? Such had been, and such now was Mary's lot. Reader, do not you think she was happy? Yes, she was happy. Only one circumstance brought with it an alloy. She never heard from her early friends, and often keenly felt their neglect; not knowing that those who had brought her to the Asylum, were now no more.

* * * * *

‘It is surprising that we have never heard from Miss Wilson’s friends since she came here,’ remarked Mrs. P. to her husband, as they sat in their private parlor, after the school was dismissed. ‘Though they informed us that she was only an adopted daughter, yet they seemed to feel much affection for her, and, interesting as she is, I could not have thought it possible that they should, for nearly four years, entirely neglect her.’ ‘I have been much surprised at it myself,’ returned her husband. ‘I have several times written to their address, but have received no answer. Miss Wilson’s time, as a State pupil, expires in a few weeks, and I often feel considerable anxiety respecting her future fortune.’ ‘But at all events,’ remarked Mrs. P., ‘she will not want friends.’ ‘She shall not,’ replied Mr.

P. and continued, 'Her early history seems to be mysterious. I have directed her to write what she could remember of it, which I will read to you.'

An account of Myself.

When I was a little girl, and began to remember, I lived in a little white house, with a lady who was very kind to me. One day I was playing in the road, and a man drove his waggon, that ran over me, and crushed my head, and I was near dying; yet I got well, but I was deaf and dumb. The kind lady often wept over me much, and she was pale and sick. One day I saw her lie in a coffin, she did not look at me or move, and I cried very much. A gentleman took me away, and he rode with me some days in a chair. He set me down, and I picked some strawberries. The gentleman got in the chair, and left me. I cried after him, but he rode away fast. I felt very much afraid, and I sat down and wept. A good boy found me, and led me home to his parents. They pitied me, and took care of me, and I was very happy. I was always pleased to play and converse with my young friends, but I was often envious and sorry because they went to school and learned, and I was ignorant. Then my friends began to learn me to write, and I was very glad. Then they said I should come to the Asylum to be taught; but I was afraid and did not wish to leave my home. They told me that I would learn to read fast, and that they would often come and see me. Then I felt willing to come. When I came to the Asylum I was very happy to converse by signs, and to study many things. I soon began to read the books. I often thought of my friends, but they did not come to see me, nor write to me, and I sometimes felt very unhappy, because they neglected me. But I hope that my teachers and directors will be my friends. And I am happy to think that I have lear-

ned about God and the Bible, and that God is good, and will be the friend of the friendless, and the father of the orphans. And I will try to be good, that I may not displease him.

MARY WILSON.

The reading of this simple and affecting composition, brought tears to the eyes of the amiable lady, and Mr. P. himself was much affected. Just then a knock was heard at the door. Mr. P. opened it, and ushered in a young man of prepossessing appearance and manners. He apologized for his intrusion, observing that he had called to see an old friend, among his pupils, one Mary Wilson. Pleased at so extremely opportune an adventure, Mr. P. desired his guest to sit down, while he would go and call her. While he was gone on this friendly errand, the stranger explained to Mrs. P. the cause of the apparent neglect with which Mary had been treated, by mentioning the deaths of those who had placed her in the Asylum, within a few weeks afterwards. The only other person who claimed a particular interest in her welfare, had been pursuing his studies in a distant college, and during the vacations, obliged to attend on his uncle, on whom he depended for support. But having now left college, and begun the study of the law in the office of an eminent practitioner at * * * * *, he had lost no time in calling to enquire for her.

We must now change the scene. In another room of the Institution, there were collected about forty females, chiefly from ten to twenty years of age. They were all neatly dressed, and displayed contented and happy faces. Their employments were various, some were engaged in the manual occupations of their sex, some were reading, some eagerly conversing on the news of their little world, and a few looking from the windows with the curi-

osity natural to their age and sex, and perhaps with no small relish of the beauties unfolding under the warm sun of April. Among the whole there was, perhaps, a larger share of personal attractions than could often be met with among the same number promiscuously assembled; but one young lady, apparently about eighteen, instantly struck the eye by the unrivalled symmetry of her form, and the charms of a countenance, which, though not perfectly regular, yet beamed alternately with intelligence and sensibility. It seemed in fact a transparent covering for her heart and mind. But at the moment at which we introduce the reader, there was an expression of seriousness and sadness in her eyes, which were intently bent on the pages of a little red covered book, and thence occasionally seeking the columns of a dictionary.

The door of the room opened; twenty eyes immediately glanced towards the respected form of their principal. He placed his finger behind his right ear, and every eye which saw the action, instantly turned on the young lady we have attempted to describe. Intent on her book, she did not immediately perceive the signal, but those near her were prompt to inform her that she had been called. When Mr. P. saw that he had caught her eye, he beckoned her to follow, and in answer to her enquiring glance, locked his fingers together, the established sign for a friend; then holding up one finger, and extending his palm towards herself, he pointed to the parlor below. They were already through the door, but the gestures we have attempted to describe, were caught and repeated by those near the door; and in a few seconds all in the room knew that Miss Wilson had been called to the parlor to see a friend.

Mary followed her teacher with such feelings as

a young, ingenuous, and warm hearted girl might be supposed to feel, who, believing herself for years neglected by her earliest and most valued friends, should find herself suddenly summoned to their presence. As they descended the stairs, she ventured to inquire whether the friend who awaited her, was one of those who accompanied her to the Asylum four years before. He shook his head, and intimated that it was a young man, adding at the same time some of those gestures and imitative variations of the countenance, which are frequently used by deaf mutes to give an idea of the personal appearance of strangers, but which we should vainly attempt to transfer to paper.

Mary's heart fluttered, and her head grew dizzy. Mr. P. perceiving her emotion, kindly took her arm, and they entered the room. A single glance told her that her suspicions were correct. She saw the companion of her childhood, changed indeed, and improved in manly beauty, but not disguised from the penetrating eye of one, long accustomed to mark the human countenance. As George looked on the tall and elegant girl before him, he could hardly believe that it was the same he had left four years before, almost a mere child. But quickly recovering himself, he came forward, and took her hand with a warmth which spoke more to Mary's heart than any words could have expressed. In the confusion of the moment he spoke to her audibly, but smiling at his mistake, he endeavored to recall those almost forgotten looks and gestures which he was wont to employ years before, but in this mode of communication he soon found himself embarrassed. Reflecting, however, that Mary had now learned to write, he immediately produced his pencil and pocket book, and seating himself by her side, soon explained to her the melancholy cause of the apparent neglect

with which she had been treated. He now found no difficulty in making her understand the motives which had led to their separation, and the nature of his present employment. Eager to ascertain the improvement of her mind, he conversed with her at some length, and his questions were always answered with a readiness and intelligence which both surprised and delighted him. In historical and geographical knowledge she scarcely yielded even to himself; and though almost entirely unacquainted with the fictions of poetry and romance, (for there are too many truths which require to be imparted to the minds of the deaf and dumb, to permit any part of the limited period allotted to their education, to be devoted to fiction,) she evidently possessed both imagination and sensibility. Astonished and delighted by her improvement, and fascinated by her replies, which evinced a heart wholly uncorrupted by intercourse with the world, and deeply imbued with the truths of religion and morality, George protracted his visit as long as he could with propriety. And he afterwards called at the Institution as often as he could find leisure and a decent pretext. He now began again to acquire the eloquent and poetical language of gestures, which he often found to express his feelings, at least to Mary, much more forcibly and clearly than words could do, and when his skill in this language failed, the manual alphabet was an interpreter always ready at his finger's ends.

* * * * *

‘What a lovely girl she is, said, George to himself one day, as he left the institution, ‘what a beautiful form, and *a face like heaven’s bow in showers, round which her dark hair flows like the streaming clouds*, as Ossian says. And then what grace and propriety in all she says or does: what a highly gifted mind she must possess, to have acquired, in four

years, larger and better arranged stores of knowledge than many, with every advantage, have acquired in twenty years. In a few days, Mr. P. says, her time as a State pupil will expire. Where can she then go. My parents alas! are no more; my uncle is a single man, and of a morose temper. And this lovely, intelligent, helpless, and warm hearted girl, clings to me as her only friend, as she did when I picked her up among the strawberries. Shall I leave her fragile form and susceptible heart to the cold charity of the world! No! I will devote my life to her; I will be her protector.' And with these generous feelings he sat down to write to his uncle. To this uncle he had been much obliged. By him he had been placed in a situation where he could gratify his passion for knowledge, and where the powers of his mind had room to develop themselves. By him he had been assisted along the rugged path to fame, which his ardent genius longed to essay. And this uncle, though constantly impressing on him the necessity of depending on his own exertions for the acquisition of fame and fortune, still held out the idea that his nephew would be his heir. George, therefore, felt it to be incumbent on him to gain his uncle's consent, if possible, though when he reflected on the subject, he felt almost hopeless of obtaining it. He sat down, however, and summoned all his powers to represent the case in such a light as would be the most apt to make an impression on his uncle. He painted in glowing colors, the personal and mental charms of Mary; he described her destitute and helpless condition, and mentioned the early ties which had connected them, and finished by declaring that with such a being he could enjoy more domestic happiness than with any other, and in the most respectful manner implored his uncle's consent.

While George is waiting for an answer to this letter, we will suspend the course of our narrative to give the reader some account of his uncle.

James Morris was the only son of a gentleman of some fortune, who left him at an early age to the sole care of a doting and weak-minded mother. As may be expected, when a lad of violent passions, and ungovernable temper is brought up under such management, James soon became dissipated beyond his years, and was especially remarkable for an imperious disposition, which could withstand no opposition to his will. We are sorry to be obliged to say that James was so little of a romantic villain, that these dark shades of his character were hardly relieved by any admirable qualities. From his infancy, self love seemed to be his ruling passion. And this having in his youth led him to gratify his baser propensities in every kind of dissipation, till his patrimony was expended; finally, in his maturer years, settled down in the all-engrossing pursuit of wealth. There was only one being whom he could be said to love, and that love being unrequited, turned into the most deadly hate.

George's mother was a few years older than her brother, being the child of a former marriage. By her father's will, she had but a limited portion, which was, with reason, ascribed to the influence of her step mother, by whom she was, after her father's death, treated so tyrannically, that she was compelled to accept the offer of Mr. Wilson, who, though a very respectable and intelligent young man, was only a farmer, without any advantages of family and fortune; and this step was made by her step-mother, a pretence for withholding the portion, which, scanty as it was, was by a farther injustice, made dependant on her consent.

Though in consequence of her marriage, Mrs.

Wilson found herself generally neglected by her former associates, she still retained one warm and devoted friend. Mary Harris was the younger child, of wealthy parents; her person seemed to realize the fairy vision of poetry and romance, while her heart had retained that unspotted purity, shrinking delicacy, and warmth of feeling, which we so seldom find in those who are exposed to the contamination of the world. It is not to be expected that the fiery and impetuous love of such a character as James Morris, was likely to be acceptable to such a being; and the aversion which even from childhood she felt for him, was strengthened by the injustice which her friend had sustained from his mother.

James and his mother were both equally anxious to bring about a union between himself and Mary. The latter, from worldly motives, for Mary's expectations were considerable; and the former, as well from the impulse of a really violent passion, as from the effects of that impetuosity of temper which could not endure any obstacle in the way of his wishes. Mary's parents, who had been highly obliged to the elder Mr. Morris, and were ignorant of James' real character, favored the proposal; and Mary, alarmed at the earnestness with which they pressed on her a union with a man whom she detested, imprudently followed the example of her friend, and gave her hand without her parents' consent, to a more agreeable lover. This step was extremely rash, for her parents certainly had no intention to force her wishes with respect to Morris; but to the husband whom she had so hastily chosen, they had insurmountable objections, and not entirely without reason. Charles Melville was a young man, of very fine exterior, and possessed of a warm, poetic fancy, and a brilliant wit. He

was without fortune, but his poetic talents and social qualities procured him admission into the circles of fashion, and too much of his time was spent among the gay and dissipated. The greatest faults in his character were fickleness and vanity. The former had prevented him from directing his talents steadily or effectually, to the acquisition of any profession; and, though it is probable that he sincerely loved the beautiful and amiable girl who so rashly confided her happiness to him, it is doubtful whether the contemplation of the inestimable prize which he had gained, afforded him more pleasure, than the gratification of his vanity, in obtaining a prize, which so many of those who were wont to look down on him, as honoured by being permitted to contribute to their amusement, had sought for in vain. How they were to subsist, had scarcely entered the minds of our lovers. Both were too thoughtless and inexperienced, and too apt to give to every thing the exaggerated hues of poetry and romance. They embarked on the dubious ocean of life, with the vain hope of finding a perpetual calm, or only such gentle breezes as serve to fill the sails of happiness. After their union they retired to the home of Melville's widowed mother, who inhabited a beautiful whitewashed cottage, placed in the midst of the most enchanting scenery, and here they seemed for some weeks, perhaps months, to find all the happiness they had anticipated.

The rejected love of Morris, as we have already intimated, turned to the most deadly hatred, and he swore revenge both against his successful rival and his late mistress. But this purpose was for the present concealed in his own breast, and he seemed to find a consolation in the loss of Mary, in the hand of her sister Anna, who, now that Mary had, to appearance, irreconcilably offended her father, was

considered as his sole heir. Anna was a vain, thoughtless votary of fashion, and rather accelerated than checked her husband in his career of dissipation. Their mutual extravagances in the space of a few years dissipated his patrimony, which by the death of his mother had now fallen entirely in his power; and left them dependent on Mr. Harris for support. But in the meantime Morris had nearly matured his project of revenge.

Melville soon became dissatisfied with the calm pleasures of his cottage home, and soon satiated with the possession of his lovely wife. He was not long in finding that the triumph of his vanity was incomplete unless others could witness that triumph. He soon found that, though a cottage home, and a life of love, were very fine things to make verses about, it was a different thing to give up his former pleasures, for these primitive enjoyments. Hence he was not long in returning to his former habits and companions, and while he rushed with new ardor along the career of dissipation, the gentle and uncomplaining wife was left to weep over her infant daughter, and droop away day by day under the influence of the increasing coldness and neglect of the husband for whom she had sacrificed so much. It would have been no small consolation to her, if she could have enjoyed the society of her early and most valued friend, but Mrs. Wilson had removed with her husband, to a distant part of the country. And Mrs. Melville, though kind and affectionate to her daughter-in-law, and especially to the child, was too much blinded by affection for her son, to be likely to sympathize in any complaints which Mary might make against him; to her therefore she was silent.

Morris eagerly cultivated the acquaintance of Melville, in order to lead him farther in the career

of dissipation, and even went himself deeper into excess than he otherwise would have done, that he might more surely involve the object of his revenge in ruin. To accomplish this object the sooner; he had recourse to an accomplice, deeply skilled in all the mysteries of guilt. Under the influence of this villain, Melville became a gambler, a forger, and a fugitive from justice; he fled to Europe, and was lost on the passage.

Morris, exulting in his successful villainy, felt that his triumph was incomplete, unless he could witness the desolation, the agony of heart, of the woman who had scorned his proffered love, to find herself the wife of a felon, and the mother of a child whose only inheritance was infamy. With the hypocritical pretence of giving the condolence, which as a brother-in-law he had a right to impart, he went himself to communicate the dreadful tidings. He found the neglected wife in a situation which would have moved any less obdurate heart. The conduct of her husband had undermined her health, and a striking paleness overspread her once lovely features, as she sat by the sick couch of her child, which was hardly recovered from a lingering illness, the consequence of an injury sustained from the carelessness of a drunken teamster. The dreadful tidings she heard completed the work of death, her heart strings broke, and all her woes were at an end. Hardened as he was, Morris felt some compunction as he witnessed an effect of his villainy even more serious than he had intended. He offered to take the child home to its grandfather, and Mrs. Melville, hardly less affected than her daughter-in-law by the disclosure of her son's infamy, being in no condition to take care of it, he accordingly removed it. What afterwards became of the child was not known, but its death was soon af-

terwards announced to Mrs. Melville. Certain it is, that on the death of his father-in law, which took place not long afterwards, Morris took possession, in right of his wife, of his whole property; though, as he left no will, Mary's child if living, would have been entitled to an equal share. But Morris soon found his newly acquired wealth melting away under the influence of his long established habits of dissipation, and to avoid the stings of his conscience, and the exactions of the villian who had been his accomplice in the ruin of Melville, and perhaps in crimes of a deeper die, he collected his remaining wealth, and settled as a merchant in the Levant, where his wife and children soon fell victims to the climate, but where he himself, strange to say, had prospered, and whence he had now returned with wealth sufficient for the gratification of the wishes of a man, whose wishes were capable of being gratified.

The reader must not suppose that his conscience was entirely hardened. It was perhaps a feeling of compunction for the injustice which his sister had suffered from his mother, of which he, if not an accessory, had nevertheless been the cause, which induced him to seek her out; and he still retained a sufficient share of family pride, to feel a pleasure in contemplating the promising talents of his nephew. It was from such a man, still engaged in the pursuit of wealth, in one of our great commercial cities, that George awaited a reply to his romantic epistle.

The reply at length came, and we here lay it before our readers.

" Dear Nephew,

I have received your letter, and perused it with much surprise, that you should think of marrying before you are established in your profession, and especially that you should think of marrying a dumb woman. I am at a loss to conceive what pleasure you could find

with such a companion for life. As to what you say of her person, I hope you have more good sense than to be taken by a mere outside ; and as to the improvement in her mind, which you say has taken place, I am quite incredulous. I have seen some deaf and dumb persons who have been educated, and none of them were able to express any but the most simple ideas. Surely such a girl, no better than a well-taught parrot, a mere beautiful automaton, cannot be a proper companion for a man who is to rise in the world by the exertion of his talents. But I have other reasons for refusing my consent. I have already fixed my mind on your union with the daughter of an old friend, a girl of high accomplishments and immense fortune. I expect you to come hither immediately, when I will introduce you to her. I have spoken to Mr. ———, an eminent lawyer in this place, who has agreed to receive you into his office. As to the concern you express for the future fortune of the dumb girl, if her good qualities are such as you represent, the directors of the Asylum will no doubt provide her a place in some respectable service. Trusting to your prompt compliance with my wishes, I remain your affectionate uncle,

JAMES MORRIS.

So, exclaimed George, as he threw down the letter, and paced the room in an agitation he could not control, so the old gentleman is to choose me a wife, ugly and silly she may chance to be ; when old men choose for young ones, they look to nothing but money. And then Mary, how coldly and contemptuously he speaks of her. A well taught parrot ! a mere automaton ! heavens ! and she is to go to service, to bake, and scrub, and wash, but it shall never be. I have promised to be her protector, and I will keep the pledge. Her happiness or misery is in my hands, and I will not trifle with the deposit. I care not for the loss of my uncle's for-

tune. The sale of my father's farm will support us for the present. My profession is open before me, I will hew my own way to fortune and distinction. No votary of fashion, no vain, gaudy butterfly, no mawkish sentimental girl for me. Give me the pure heart, the warm, unadulterated feelings of nature. Give me above all, a wife, whose heart is wholly mine, no flower that every fly may buzz round, and sip its sweets; no coquette, whose heart has fluttered for half a hundred lovers, no compound of vanity and caprice, concentrated all in self, to whom a husband, like a reticule, is only a necessary appendage. No, I would have a wife for myself, and not for others, a companion to whom I shall be all the world, who will cling to me through all changes of fortune, with devoted love; I had almost said with idolatry.

With these feelings, the reader will not be surprised to hear that George Wilson soon afterwards called on the principal of the Asylum on business of importance. And that in a few weeks he left * * * * *, not to wait on his uncle, but to establish himself in some town in the west, where a favorable opening might offer for a young lawyer.

* * * * *

One evening in June, a riding chair was seen winding along the banks of the Passaic, and evidently keeping as much in a westerly direction as the sinuosities of the road would permit. It contained a gentleman and a lady. The latter was of surpassing beauty, and her fine, and most expressive countenance, was continually lit up with new pleasure at every change of the prospect. Though neither of them were heard to utter audible sounds, it was plain that there was no want of intelligible communication between them, and thoughts often shone through a single look and gesture, which

long sentences would have failed adequately to express ; and occasionally they seemed to converse by what one, unacquainted with the manual alphabet, would have considered only a rapid quivering of the fingers ; but which to their practised eyes, left the traces of letters, words and sentences, as clearly as if impressed on paper. It was now near the close of the day, and the gentleman was beginning to consider where they should stop for the night, as no inn appeared in view, when the road suddenly merged into another, and they came in full view of a neat whitewashed cottage, over whose windows roses twined in luxuriant wreaths ; to the right lay a garden, to the left an orchard, beyond the cottage a beautiful meadow sloped down to the bank of the Passaic ; on the opposite side of the river was a dense forest, and beyond, the brow of a mountain of considerable elevation, rose high over the tops of the lofty trees, and now glowed in the rich hues of sunset. The scene was one of the most beautiful they had passed, but instead of gazing on it with her wonted delight, Mary (we trust the reader has already recognized her) seemed to regard it with a feeling of bewilderment. She pressed her hand to her forehead, as if endeavoring to recall almost forgotten impressions, and then again surveying the scene, her doubts seemed to dissipate. Pointing over her shoulder, as the deaf and dumb are wont to do when they would refer to the past, she referred George to the time when she was a child, before she had been picked up in a strawberry field, and then pointing to the cottage in view, she intimated that *there* her infancy had passed, there the kind lady had wept over her, and there she had seen her laid cold and pale in a coffin. It is impossible to describe the feelings of George at this discovery ; the mysterious circumstances in which Mary had

been found, had taken a strong hold on his imagination, and he had often a kind of vague expectation that they would one day be explained. Checking his horse, he resolved to apply at this cottage for accommodation for the night. A girl appeared at the door, and introduced them into the parlor, where sat a venerable old lady in an easy chair. At their entrance she rose to receive them, and Mary and herself seemed mutually struck with surprise. George keenly remarked this circumstance, and after apologizing for their intrusion, and preferring his request for a lodging for the night, which was courteously granted, he endeavored to ascertain if Mary and their hostess recollected each other. Mary's recollections of the old lady were evidently very dim, but she thought she had often seen her, and been kindly treated by her. The old lady looked in considerable surprise at the evidently intelligible communications between the strangers, in a manner which she could not understand. George observing her surprise explained to her that his wife was deaf and dumb. The old lady's interest in her evidently increased, and she inquired her name. "I do not know her real name, Madam," replied George, "she was found abandoned by her friends, and my mother gave her the name of Mary." "Mary," said the old lady, "is a very appropriate name, she is the very image of my daughter-in-law, who bore that name. She died many years ago, and left a girl, which, if it is alive, would be about the age of your lady." "Is the child dead then?" asked George. "It was taken away, on its mother's death, by an uncle," replied the old lady, "and he informed me that it died soon after; but I have sometimes had doubts of it. The child was in the way of his possessing a considerable fortune, and he might have made way with it." "Was the child deaf?" enquired George. "It was not by

birth, but shortly before its mother's death, it was overrun by a wagon, and I know not if it ever recovered its hearing." George's heart palpitated violently as he asked, "Did the child bear any visible marks of the accident?" "Yes, replied she, "a large scar here," as she spoke she placed a finger behind her right ear. Mary, who had been intently watching the speakers, saw the action, and removing her own glossy ringlets, she exhibited the scar deeply indented behind her own ear. The old lady tottered forward, examined the scar a moment, looked intently in Mary's face, and then caught her in her arms. Enough, the orphan child of the unfortunate Mary Melville, was recognized by her grand mother.

Our story now hastens towards a conclusion. George listened with astonishment to the narrative of the old lady, and the strong suspicions which rested on his uncle of having caused the child to be exposed in some remote place, concluding doubtless, that as the child could give no account of itself the truth would never be discovered. Leaving Mary at the white cottage he returned to * * * * *, in order to take measures to ascertain the truth of that suspicion. An accident which we have not time to describe, threw in his way the wretch who had been the accomplice of the villanies of the once dissipated James Morris. Now at the extremity of his career, he was willing to make his peace with Heaven, by atoning, as far as possible, for at least one of the injuries he had done. He confessed that he had been employed by Morris to make way with his sister-in-law's child, but choose rather to abandon it in a distant and solitary place. Armed with this testimony, George easily induced his uncle to avoid a public exposure, by giving up the patrimony which he had so unjustly withheld from

his niece. And thenceforward George and Mary lived chiefly at the white cottage, happy, and conferring happiness on all around them.*

* This tale we originally published in the Newark Monitor, from which it has been copied into other Newspapers.

MY SISTER'S FUNERAL.

The scenes which I am about to describe are not imaginary scenes, neither are they colored in the hues of fancy to awaken interest or excite sympathy. They are pictures of reality, as many hearts can feelingly testify, and drawn in the unadulterated colors of truth.

It was my lot to be bereft of my hearing at an early age. For years I have found myself cut off from nearly all communication with the busy world around me, left solitary even in the social circle, a sad spectator of mirth I cannot comprehend, and pleasure I cannot share; deaf, and, except to a few familiar ears, dumb; yet denied that sad privilege of the deaf and dumb, who, blessed in ignorance, know not what they lose in losing the sense of hearing. Those who have never experienced the delights of that sense through which the earth is made one vast harp of a million strings, by the least touch, by the slightest breath, awakened into thrilling music; of that sense which lets in the mingled current of thought and feeling that flows from mind to mind, and gathers strength, and depth as it flows, till it bears on its ample tide the whole wealth of the intellectual world; or the bolder torrent of eloquence or poetry, that wraps the heart in wild delirium, and sweep each passion in its course; of that sense which, more than all, thrills the heart to its inmost core, with

“The sober certainty of waking bliss.”

When the voice of love whispers in the ear the mutual feelings of kindred hearts ; those who have never experienced any part of this, are insensible, happily insensible, to the withering power of that spell, which the doom of perpetual silence throws round the *deaf* who *once* heard.

Still the deep night of my mind was not altogether starless, a bright and constant ray still continued to shine on me through the darkness of my fate, and that star was my sister's love. How few are there who can appreciate the full value of a sister's love ! But also, how few have been placed, as I have been, in circumstances to call for the utmost manifestation of that disinterested, that heavenly feeling (if any thing earthly can be so called) in all its purity and strength. No love, save a mother's, can compare with a sister's. While the ordinary charities of our nature lie on the surface, and are soon exhausted by frequent demands, the love of a mother or sister gushes forth from the very depths of the heart, and never ceases to flow till the heart itself runs dry !

Mine was such a sister as few are blessed with. Nature had made her with a delicate frame, but on the other hand, had gifted her with uncommon strength of mind. To a heart overflowing with all a sister's sympathies for the misfortunes of a brother, she joined a degree of intelligence much greater than is usually met with, even among those who have enjoyed much higher advantages of education than fell to her lot, and a strength of judgment not often found in her sex. For years she willingly devoted herself to become "ears to the deaf and a tongue to the dumb." With unwearied patience she would reply to all the teasing questions of a curiosity the more anxious to know what was passing around because it was hidden. With unwearied pains did she again and again endeavor to preserve to me the faculty of speech, to correct

a pronunciation, when no longer corrected by the ear, became like the efforts of a blind man to walk straight on a rugged path. To her I owe a large part of the little I know. To her I owe that my mind, instead of being left grovelling in the narrow dominions of sense, can soar into the boundless universe of intellect, can glow with the high conceptions of poetry, and revel in the countless stores of thought. It is only when the stern hand of misfortune has crushed down the immortal mind, and chained the aspiring spirit to earth, that we can feel the full value of such a sister's love; and, not till we have felt its inappreciable worth, can we feel what it is to lose such a sister.

Many years have passed since, helpless in mind and body, from the effects of a dangerous illness, my sister's hand soothed my pillow, supported my tottering steps, and supplied the only mode of communication with the mental world around me. Rachel (so was my sister called) became a wife and a mother, and I, as I grew up into manhood, longed to see something of the world of which I had read. Deprived, for the most part, of my sister's society, which had so long been the solace of my misfortunes, I felt myself alone in the world. I went forth to seek the society of those of kindred misfortunes. Such society I found in the Asylum for the Deaf and Dumb at——.

I heard that Rachel had happily given birth to a son. To-morrow, thought I, will I return home, and welcome the little stranger. But first I will spend one more evening here.

How many pleasurable feelings conspired on that evening to dispose me to that frame of mind which is itself enjoyment, while it only seems the anticipation of enjoyment! Ah how soon and how unexpectedly were they all to be destroyed!

I prepared to mingle in the circle where were as-

sembled bright eyes, fair faces and faultless forms, that might have realized the dreams of the poet, and served as models for the painter and sculptor. And, yet more, those eyes flashing with the brightest corruscations of thought; those faces kindling with the expression of mind made visible; while fair hands in all the thousand graces of attitude, conveyed from heart to heart the thoughts of minds often highly gifted by nature, and considering the narrow sphere from which their ideas were drawn, surprisingly intelligent. But, above all, here the pure and unsophisticated feelings of hearts unsullied by the world's contamination, shone through the countenance and gestures, as through a transparent veil.

But even here—though I was in society in which I could mix on equal terms; though the veil of mystery which, in the circles of those who speak, shrouded the mind's commerce, and made it an interdicted traffic to me, was here drawn aside; though I could here unlock the temple of conversation and admit myself into its deepest recesses; still I felt that even *here* my happiness was not complete; and that the minds around me, were too simple, and their ideas drawn from too narrow a sphere to understand many of the thoughts that spontaneously arose in mine. My heart recurred to my sister, with whom I could express every thought, every feeling, and feel assured that the former was understood, and the latter appreciated.

But I am called from this circle when I have scarcely seated myself. A friend is waiting for me. He has a letter from another sister announcing that "Rachel is no more!"

"The funeral is to be to-morrow at two. If you would take a last look of your sister's remains, you must set out immediately." The evening was dark and stormy. What a contrast were the feelings with which I went forth into the darkness of night, and the

fury of the storm, to those with which, a brief time before, I had entered the bright, gay and joyous circle from which I had been so unexpectedly summoned !

It seemed as if the suddenness of the blow which had fallen, had stupified the power of feeling. I even feared that I did not mourn my sister as much as I ought. I endeavored to recall to my mind all her worth, all her kindness to me. Or rather, the heart refused to turn to other objects, and kept brooding over its loss.

I reached the house that had been my sister's home. How often before had I crossed its threshold, but ah ! with how different feelings ! And when I met the weeping eyes of friends assembled to pay the last tribute of earthly affection to the cold remains of one so universally esteemed and loved, then, the sorrow that had lain hid in the heart's depth, gushed forth at the magic call of sympathy. I thought of the motherless babe, and my first fear, for as yet I was ignorant of the particulars, was that he was involved in his mother's fate. They led me to his cradle ; but I felt that I could not look on him then, I needed all my fortitude for another trial.

The funeral service was performed. I heard it not. It might have been eloquent. It might have been calculated to aggravate or to soothe the grief of surviving friends, on me it was lost, but the coffin covered with its black pall was near me, and that spoke an eloquent language to my heart.

The mourners, and they were truly mourners, were called on to take one last, lingering look of those mild lineaments which the grave was soon to shut from their view forever. I strove to man my heart for the trial, and drew near the coffin. Pale, cold, and fixed in an expression that told fearfully the power of the grim tyrant, were those features which had never met mine without the smile of sis-

terly love. Yet in that last look might be traced the bright serenity of a Christian's faith, struggling with the pangs of a death of more than ordinary suffering. But her hands—yea—those hands which had nursed me in infancy and in sickness; nay more, had for years supplied the daily aliment on which my mind had depended for life and growth;* those dear hands were entangled in the shroud, and pressed down forever by the inexorable screws of the coffin lid! The thought swelled my heart almost to bursting, and in spite of the pride of manhood my sobs became audible. The door was near me; I hid my face behind it, and gave a free course to a grief that would no longer be restrained.

The coffin was borne to the grave; it was committed to the earth; and the mortal remains of her, whose spirit had shed light and happiness on all around her, were given up to be the prey of the worm in silence and darkness! The thought was too horrid to be endured. I turned to the other side of the picture. I represented to myself that my grief was selfish, that my loss was her gain. And that her pure and gentle spirit, the fiery ordeal of mortal suffering past, had gone

To that land where ties are never torn
And joys are never—never outworn.

My reason acknowledged the force of the argument. But when did the heart in its hour of suffering ever listen to reason?

I thought of the little orphan so early deprived of that which nothing else can adequately supply, a mother's care and love. And as I placed him in the arms of another sister, she said—"He was named

* It will be recollected that those who have lost the sense of hearing, converse through the instrumentality of their fingers.

J——R——before his mother's death." The name was mine. My tears gushed forth afresh. If that loved sister could have looked down from her happy seat, she would have felt that her loss was duly mourned, and her kindness not forgotten. Poor motherless boy! You shall never want a protector while your unfortunate uncle lives.

E M M A.

The Deaf and Dumb ! is there another word
By which more sad emotions can be stirr'd ?
Speech—hearing reft ! how lightly falls the weight
Balanc'd with *that*, of common strokes of fate,
As captives suffer'd but to gaze afar
On that bright joyous world they must not share,
Gaze but to turn with desolating chill,—
And feel the dungeon darker,—colder still ;
Such was the lot the deaf and dumb have borne ;—
Theirs was the night that never knew a morn,—
Theirs was the dungeon dim and chill, whose gate
Was barr'd forever by remorseless fate.
Yet light to theirs the captive's transient doom,
Theirs was a deeper—more enduring gloom.
What are the body's chains to bonds that bind
The ever restless and immortal mind ?
What is the darkness of the dungeon's walls
To the deep night that the mute's soul enthralls ;—
Whose spell blights all affection's budding flow'rs,
And paralyzes the mind's finest pow'rs ?

Could all the mutes far scattered through our land,
Be congregated in one silent band ;—
Six thousand minds in intellectual night,—
Even in this land of science' boasted light !
Six thousand souls—unknowing of a God,
Even in Christianity's most bless'd abode !
Six thousand hearts—by undeserved doom,
Lock'd up to brood in solitary gloom !
Smother'd—not quench'd,—the soul's eternal fires ;
Link'd with the brutes its joys—not its desires ;
(Desires but given to be still repress'd,
And smother'd, but to canker in the breast.)

J——R——before his mother's death." The name was mine. My tears gushed forth afresh. If that loved sister could have looked down from her happy seat, she would have felt that her loss was duly mourned, and her kindness not forgotten. Poor motherless boy! You shall never want a protector while your unfortunate uncle lives.

EMMA.

The Deaf and Dumb ! is there another word
By which more sad emotions can be stirr'd ?
Speech—hearing reft ! how lightly falls the weight
Balanc'd with *that*, of common strokes of fate,
As captives suffer'd but to gaze afar
On that bright joyous world they must not share,
Gaze but to turn with desolating chill,—
And feel the dungeon darker,—colder still ;
Such was the lot the deaf and dumb have borne ;—
Theirs was the night that never knew a morn,—
Theirs was the dungeon dim and chill, whose gate
Was barr'd forever by remorseless fate.
Yet light to theirs the captive's transient doom,
Theirs was a deeper—more enduring gloom.
What are the body's chains to bonds that bind
The ever restless and immortal mind ?
What is the darkness of the dungeon's walls
To the deep night that the mute's soul enthralls ;—
Whose spell blights all affection's budding flow'rs,
And paralyzes the mind's finest pow'rs ?

Could all the mutes far scattered through our land,
Be congregated in one silent band ;—
Six thousand minds in intellectual night,—
Even in this land of science' boasted light !
Six thousand souls—unknowing of a God,
Even in Christianity's most bless'd abode !
Six thousand hearts—by undeserved doom,
Lock'd up to brood in solitary gloom !
Smother'd—not quench'd,—the soul's eternal fires ;
Link'd with the brutes its joys—not its desires ;
(Desires but given to be still repress'd,
And smother'd, but to canker in the breast.)

Were such a band before the eye array'd,
 Scarce human though in God's own image made,—
 How would the heart shrink from the mighty sum,
 And bleed to contemplate the deaf and dumb !

And shall the feeling in mere pity end ?
 Will you not too a helping hand extend ?
Philanthropists,—whose kindling bosoms throb,
 To spread the light of knowledge round the Globe,
 Before whose far pervading,—heav'nly ray
 Ye hope to see man's misery melt away ;
 When *reason's* hand shall lop each wild excess,
 And *her* light guide the world to happiness ;
 Look on the deaf and dumb in your own land ;
 What ignorance can more your zeal demand ?
 What savages with minds more all debas'd ?
 Their hearts a wild uncultivated waste,
 Whose soil's own richness prompts the growth of weeds,
 And passion in unprun'd luxuriance breeds ;
 To lift the savage to the rank of man
 And cultivate the moral wild, what plan,—
Philanthropists,—that e'er was yet display'd,
 More merited from you applause and aid ?

CHRISTIANS,—to whom the gospel has been given,
 Glad tidings to each creature under heaven ;
 With this command, “ Go through the world, and preach
 My gospel, and to keep my statutes teach.”
 Do your hearts burn till on each heathen land
 The gospel shine ?—Does this divine command
 Knock at your hearts, and urge you to fulfil,
 With all your feeble pow'rs, your Maker's will ?
 Look on your native land,—how many rest
 In more than heathen darkness, on its breast.
 Aye,—in this land, where frequent temples rise,
 And faithful ministers point to the skies ;
 Where many a circle meets for household pray'r,
 That purest of all worship,—even there
 Are those to whom,—though they may bend the knee,
That worship is a hidden mystery.
 And shall it still be so ; will you not lend
 Your aid to those, who seek that veil to rend,
 That shuts out from th' unhappy deaf and dumb
 The prospect of a better world to come ?

Blessed be thy mem'ry, great, good De l' Epee !*
 And blessed forever that auspicious day,
 When the mute sisters waken'd in thy breast,
 The godlike pity that would never rest ;
 But, burning on through life in that pure heart,
 Urg'd on thy giant mind to rend apart—
 Gigantic task ! the iron bands, that bound,
 Ever since time began his weary round,
 Thousands,—nay millions, heaven born minds to keep
 Of ignorance the lowest—darkest deep,
 Where prejudice clinch'd fast the chains of fate,
 And barr'd their dungeon with a mountain's weight ;
 Thou com'st ! the mountain's weight is roll'd away,
 The dungeon is unbarr'd, the chains give way,
 And thy hand leads the rescu'd captives forth
 To light and life and happiness on earth ;
 Nay more,—thou sett'st their footsteps in the road
 Which leads them to their father and their God !

Nor small the gratitude, nor mean the praise
 Due to Philanthropists of later days,
 Who, fir'd with kindred zeal, his steps pursu'd,
 And made more straight and plain the path he hew'd.

And THOU ! who saidst, "*The deaf shall hear the word,*"†
 O aid their efforts, till each heart be stirr'd,
 Each hand impell'd to aid the glorious plan—
 That seeks to lift them to the rank of man ;
 Nay more, to fit them for eternity,
 To point their eyes, and lead their feet to thee :
 From my heart's inmost depth comes forth the pray'r,
 Half their lot's bitterness 'twas mine to share ;
 And my heart's dearest wish is still to see
 That lightdawn on them all which dawn'd on me.

We cannot bid the long seal'd ears uncloze,
 Nor give the nerves to thrill when music flows ;—
 To feel the power of eloquence and song
 That sweep each passion in wild tide along ;—
 Or thrill to the heart's inmost core, to hear
 Love's soft low accents murmur'd in the ear ;—

* For the character of De l' Epee, and the degree of credit due to him, as an instructor of the deaf and dumb, See pages 68-70.

† Isaiah 29,-18.

Seal'd must the ears remain, and tied the tongue,
 Amidst the social ring, the list'ning throng ;
 Seal'd to the strain that bids the grove rejoice,—
 To the kind accents of a mother's voice.
 Seal'd to the call that warns of danger nigh,
 To each sweet and each solemn sound beneath the sky.
 But we can sweeten their unhappy lot,
 Yea—till its bitterness be half forgot.
 Yes—we can give the longing mind to know,
 And bid the spirit soar, the bosom glow,—
 And the soul look, with eyes of heavenly faith,
 To hope that glimmers through the gloom of death !
 Yes—of this smitten, once degraded race,
 Hundreds,—but late their friends' grief and disgrace,
 From an Asylum for the deaf and dumb,
 After a few brief years returning home,
 To their glad friends, the world, and in a word,
 In mind and feelings, to *themselves* restor'd ;—
 Have liv'd their families' pride and ornament ;
Happy,—esteem'd,—lov'd,—useful, and content,
 And some a parent's part have well supplied,
 And many with a christian's hope have died !

* * * * *
 Fair as an opening flow'r young Emma smil'd,
 Her widow'd mother's joy,—her only child,
 And like a twining vine she grew, and wound
 Still more and more that mother's heart around.
 E'en now she feels that flame immortal glow
 That prompts th' unquenchable desire to know,—
 The mind already claps its wings for flight,—
 And thrills the heart with ever new delight ;
 Delight that gushes from a thousand springs,—
 Sweet flow'rs,—sweet fruits,—sweet sounds,—and pretty
 things.

But still, of all the play things she possess'd,
 She thought her bird the prettiest and best ;
 And she would sit and listen to its lay,
 Unheeding of her kitten's frolic play ;
 And she would leave fruits, flow'rs, and ev'n *its* song,
 To drink in knowledge from her mother's tongue,
 And her heart glows beneath that mother's care
 With each pure feeling that makes childhood fair.
 And even now her knees have learn'd to bend,
 And from her lips a lisping pray'r t' ascend.

* * * * *

The scene is chang'd, and in the widow's cot,
 Her Emma's prattle, laugh, and song are not ;
 Her little voice in pray'r no more is heard,
 His sweetest lays unheeded tunes her bird.
 Has fate torn from the bleeding breast the fair
 And cherish'd flow'r that grew and rooted there,
 And all the mother's hopes, by that stern doom, !
 Sepulchr'd in the silence of the tomb ?
 Her hopes are buried, but her child survives,
 Her own mind's breathing supulchre she lives.
 Disease has clos'd the passages of sound,—
 And silence cast her deep'ning spell around,
 That *her* unanswer'd prattle—day by day,—
 Still'd—till the pow'r of utterance pass'd away ;
 And chill'd her once warm bosom's gen'rous fire,
 Making the heart within itself retire,—
 Its throbs as by an incubus repress'd,
 Till each once gushing feeling of her breast
 Flow'd back, and stagnated upon the heart
 To selfishness that lov'd to gorge apart,
 And sullenness that sat in silence sour,
 Shun'd company, and mop'd away each hour ;
 Her soul, by the reaction, crush'd down more
 Than if it ne'er had learn'd to glow or soar.
 Where are her dawning intellectual pow'rs,
 That knowledge suck'd as bees suck sweets from *flow'rs* ?
 Seal'd in the cells of thought, by fate's stern doom,
 They sleep as sleep those bees through winter's gloom,
 Waiting till spring, returning warm and bright,
 Recall to life, and brace their wings for flight.
 Spring to the bees, and to their *flow'rs* shall come ;
 But when shall spring come to the Deaf and Dumb !
 Oh with what agony the mother press'd
 Her silence stricken offspring to her breast,
 And tried each remedy, but tried in vain,—
 To call back the departed sense again.
 Slow to believe, she must believe at last
 That the irrevocable doom was past,
 That lock'd up all enjoyment's purest springs,
 And clog'd forever the mind's flutt'ring wings.
 But—as the mother bird, whose new fledg'd care
 Chain'd to the ground by cruel school boy's snare,
 Essay in vain on flutt'ring wings to soar,—
 But cherishes her helpless offspring more ;
 So with increasing love, the mother smil'd

Through bitter tears, upon her silent child,
 And Emma, as she felt the warm embrace,
 And the hot tear that fell on her own face,
 Felt her heart glow with thoughts not all forgot,
 And wonder'd why her mother wept, and yet spoke not.
 * * * * *

Years pass ;---another change comes o'er the scene,
 Emma has reach'd the period of fourteen ;
 And she has all forgot that once she heard,—
 Or, if the memory be sometimes stirr'd,
 Tis but the shadowy outline of a dream,
 Or as the moon beam on the troubl'd stream.
 Her soul has learn'd to bear up against fate,
 And feels more lightly the accusom'd weight.
 And the first torpor of the long stunn'd mind
 Has pass'd,—but left a galling chain behind.

Her form is budding into womanhood,
 How her cheek mantles with the crimson flood ?
 How her eye sparkles with the fire within !
 What grace in all her actions, all her mien !
 Each outward charm has nature made her dow'r
 That warms the heart of man to passion's pow'r,
 Nay more,—has in that peerless form enshrined
 A priceless heart,—a highly gifted mind.
 And,—as the mother watch'd each op'ning grace,
 What bitter feelings in her breast had place,
 To think so sweet a flower unseen must bloom,—
 And that rare mind be shrouded in a living tomb.

But that heart's longings are not all in vain
 To share with kindred hearts its joy or pain,
 Nor,—to perpetual winter though condemn'd,—
 Will its warm flow so near its spring be stem'd.
 And as th' unfailing brook,—its wonted tide
 Dam'd up,—but overflows on every side,
 So when the mind's accusom'd channels close,
 Through gestures, face, and eyes it overflows.
 How her soul flashes from that restless eye,
 Whose glances speak its immortality,
 Striving to pierce the mystery that shrouds
 All things beyond th' unaided sense in clouds !
 How flies her mind, with painful impotence,
 To each remaining avenue of sense ;

Grasping with eager and tenacious hold,
 The scanty knowledge that chance may unfold ?
 Her pow'rs still struggling with elastic bound
 Against the weight that drags them to the ground !

So the cag'd bird,—suspended in a grove
 Where all around is harmony and love,
 Condemn'd to see,—and seeing,—not to share
 The soft endearments of each happy pair,
 As its gaze follows that far darting flight
 That field and mead and forest to the sight
 With all their myst'ries,—all their charms,—reveals ;—
 How does it long to join those airy wheels !
 How does it long to pierce the shade, whose bound
 Has limited its vision's restless round !
 To look through nature with admiring eye,
 And soar on fearless wings into the sky !
 And with unquench'd—unquenchable desires,—
 It vainly flutters round, and beats against the wires.—
 His heart to all fine feelings dead and cold
 Must be,—who could the captive's doom behold,
 Nor long to set the struggling pris'ner free,—
 Or,—at the least,—soothe its stern destiny.

And all who saw pitied the mute,—and some
 Told that to educate the deaf and dumb
 The effort had been made ; nor vainly made ;
 And favor'd too by legislative aid ;
 That Emma might, to an asylum sent,—
 Be there supported by the Government.
 Yet shrunk instinctively the mothers heart
 Nor from her helpless—only child would part,—
 And must the child, o'er whom she watch'd so long
 With love that her misfortune made more strong,
 Leave the fond guarding arms around her twin'd,—
 To the cold hand of strangers be consign'd,
 And years apart from that lone mother live ?
 How cruel seemed the dread alternative.—
 But must her Emma's gifted heart and mind
 To everlasting darkness be resign'd,
 Must joy's best fountains never be unseal'd
 Nor the rich stores of knowledge be reveal'd,
 Must her immortal mind be doom'd to grope,
 Without one hand to guide, one heavenward hope,
 One intellectual ray to gild the gloom,
 Through life's dark vale of tears to the dark tomb ?

It is enough, the weeping mother said,
 Each selfish feeling shall aside be laid.
 How hard the task ! But Emma we will part,
 My love itself shall tear thee from my heart !

* * * * *

The scene is chang'd--An edifice I see,
 A noble monument of charity,—
 That near the new world's great commercial mart,
 In its unostentatious grandeur towers apart.
 I see an hundred of the deaf and dumb,—
 Collected from full many a distant home,—
 Within this noble pile,—whose walls—to them
 Open'd another world,—a fairy realm ;
 A realm of a new language,—all their own,
 Where mind was visible,—and knowledge shone,
 As the bright all revealing daylight shines
 To the poor native of Cracovia's mines,*
 When, first emerging from his regions dim,
 The broad,—bright world above seems heaven to him.
 And there is a fair girl, whose eyes seem red,—
 Nor yet the tears are dry so lately shed—
 Sad had been Emma's parting hour,—and when
 She saw strange faces all around her,—then
 Her heart shrunk back with desolating chill,
 Nor, for a time, would its wild throb be still.
 But round her kind hearts from kind faces beam'd,
 And the soul's sunshine on her spirit gleam'd,
 That melted all her doubts and fears away,
 As morning fogs fade in the blaze of day.
 Soon her once cag'd and insulated mind
 Rejoices in communion with its kind.
 She *now* no longer feels herself alone,
 Her knowledge but what could be glean'd by one.
 But the mind's commerce, *here* set free from thrall,---
 Makes each one's store become the wealth of all,
Here, from the speaking limbs, and face divine,
 At nature's bidding, thoughts and feelings shine,
 That in thin air no more her sense elude,---
 Each understands,---by each is understood.
 Here can each feeling gush forth, unrepressed,
 To mix with feelings of a kindred breast.

* In the salt mines of Cracow in Poland, it is said, many persons have been born and passed all their lives without ever seeing the light of day.

Here does her teacher's skilful hand unroll
 The curtain that hung round her darken'd soul,---
 Revealing all the secret springs that move
 The once mysterious scene, around, above,
Here, when the sense is pall'd,---she learns t' enjoy
 And revel in delights that never cloy.---
 To spurn this clog of clay and wander free
 Through distant ages,--o'er far land and sea.
 Collecting, one by one, each precious gem
 That decks of science the bright diadem.
 Till her mind,---rev'ling in the stores of thought,---
 Ceases, almost, to murmur at its lot!
 Nay more---her teacher,---pointing to the skies,--
 Unrolls the sacred volume to her eyes,---
 The charter of her immortality,
 That teaches how to live, and how to die ;---
 Bids virtue lean on him who died to save,---
 And look from earthly woes beyond the grave !

Lo ! in those walls a congregation met,
 A hundred mutes in silent order set,---
 A congregation met for praise or pray'r,
 And yet no voice,--no song,--no sound is there.
 Yet not from the heart's thoughts ascends alone
 That pray'r or praise to heavenly mercy's throne ;
 The teacher stands, to pray or teach, and all
 The eyes around drink in the thoughts that fall,†
 Not from the breathing lips,--and tuneful tongue,--
 But from the hand with graceful gesture flung.
 The feelings that burn deep in his own breast
 Ask not the aid of words to touch the rest ;
 But from his speaking limbs, and changing face,---
 In all the thousand forms of motion's grace,
 Mind emanates, in coruscations, fraught
 • With all the thousand varied shades of thought.
 Not in a cloak of words obscur'd, confined---
 Here free conceptions flash from mind to mind,
 Where'er they fall their own bright hues impart,---
 And glow,---reflected back---from ev'ry heart !
 * * * * *

Five happy years in this Asylum past,
 And each year seem'd more happy than the last ;
 For,--as the miser brooding o'er his store,---
 The more he has but hugs and hoards it more,
 So Emma, since her thoughts first learn'd to glow,
 The more she knew, but long'd the more to know.

Or, as the hero, when one world was won,---
 Sigh'd, till another's conquest was begun ;---
 So Emma, while, to her enraptur'd gaze
 Science her rich and boundless realms displays,
 Feels, as each realm is conquer'd and possess'd,---
 The thirst of knowledge strengthen in her breast.
 And, to her entrance day she oft looks back,
 As a bright dawning in life's darken'd track ;---
 A glorious dawn of mental, heavenly light
 Upon a mind that long had grop'd in night.
 And, wer't not that her mother's letters spake
 Of things that kept remembrance still awake,
 All that had pass'd ere *then* might almost seem
 But the dim recollection of a dream.
 And on the bustling world she looks afar,
 As one might look upon a distant star,
 Throughout whose vast and fruitful zones each field,
 By the opticians wondrous skill reveal'd,
 (If ever human skill might mount so high
 The secrets of another world to spy,)
 A race like ours gives to our wondring gaze,
 Their toil, their strife, their changing fate displays.---
 We see their millions struggling on through life
 For fame, or gold ;---and wonder at their strife.
 What was the world to her ?---the walls that bound
 Her feet,---but give her mind an ample round,---
 Where *light* the slower pace of *sound* supplies,
 And carries all thought's errands to the eyes ;
 Those walls contain'd her world, and there content,
 Had fate allow'd, she could her life have spent.
 But her five years are pass'd,--the time has come
 When she must leave this long lov'd foster home.
 Though to a mother's arms returning, yet
 She could not leave those walls without regret.
 And she, the mother, who so well had prov'd
 By parting with her child how much the lov'd ;
 For that child's sake self doom'd to solitude
 Through five long years of cheerless widowhood,
 As her recover'd daughter to her heart
 She press'd, and felt they were not more to part.
 And gaz'd upon that lovely form and face,
 Her bud expanded now to full blown grace ;
 And day by day was more surpris'd to find
 Still more expanded Emma's heart and mind ;
 She felt her painful self-denial *then*
 Had been an hundred fold repaid again.

Cetera desunt.

MISCELLANEOUS POEMS.

THE BATTLE OF TRENTON.—*Dec. 26, 1776.*

O h cold, cold is the night ;—and fierce and fast
The pitiless northeaster wings the storm ;
Rain, snow and hail drive mingling on the blast ;—
And man and beast cower under shelter warm.

Huge blocks on blocks the floating ice is driven,
Filling the Delaware with crashing roar ;
While the deep gloom that mantles earth and heaven
Hides perils that, conceal'd, but daunt the more.

On such a night, when e'en the firmest shrink,
Nor leave the fireside while the tempest raves ;
What brave band musters on the river's brink,
Facing the pelting storm and tossing waves ?

Yes, in that gloomy, that heart chilling hour,
That emblem'd their own fortunes but too well ;
Crush'd in the struggle with o'erwhelming pow'r,
And almost envying the dead who fell ;—

Crush'd, scatter'd, and, like hunted wolves pursu'd
Through their own fields by mercenaries' steel ;
Chill'd, starving, yet with spirits unsubdu'd,
And hearts that burn with unabated zeal ;—

With unabated zeal for LIBERTY,
The thinn'd bands of Columbia's free and brave,
Once more resolve to prove their destiny,
And cast the die for *freedom* or a *grave* !

'Tis perilous to cross the troubl'd wave,
And none, if vanquish'd, hope to cross again ;
But when the hopes of freedom fire the brave,
Storms, darkness, death deter them all in vain !

Great WASHINGTON rides through the silent ranks,
Speaks cheering words,—then turns to hide a tear;
That so much hope is left, he renders thanks,
And breathes for victory a silent prayer.

He gives the word,—*Embark!*—A few frail boats
Are freighted with the last hope of the free;
And with these fragile vessels sinks or floats
Thy cause forever,—weeping Liberty!

Row on! brave sons of Freedom; prove your might;
Push through the crashing ice and dashing surge!
A mighty stake lies on your strength this night;
With oar and pole and axe your course still urge!

Though chill the sleet your limbs;—oh! do not quail!
Though last your toil for hours,—oh! do not tire!
A holy cause rests on you; if you fail,
The *world's* last hope of Freedom must expire!

Long have the Tyrant's blood hounds track'd your flight,
Long scorn'd your claim to valour to allow;
Gorg'd with your spoils, and glorying in their might,
In your own homes they hold carousal now!

Now is the hour vouchsaf'd by fav'ring Heaven,
The hour to strike one blow for Freedom's sake;
On! on! Let that decisive blow be given
Ere from their late debauch the foe awake.

Call ye th'unbidden guests to reck'ning stern,
Give them rough wak'ning from a wanton dream!
And let these braggart fools hereafter learn
By lessons sharp, your valör to esteem!

And each stout rower struggl'd well and long,
Hoping they might surprise the foe ere light;—
But chilling was the storm, the current strong;
And their long toil well nigh wore through the night.

At length the Del'ware's eastern shore they gain;
But much too nigh the dawn, yet nigh the foe,
No time for rest! They hurry o'er the plain,
Wading undaunted through the crusted snow.

Say, muse, what mighty chiefs to battle led,
 In rank and virtue FIRST, that HERO came,
 Whose loud renown through the wide world has spread,
 Whose spotless glory dims Napoleon's fame.

And worthy followers of such a chief,
 The talented and brave are at his side,
 MERCER, Columbia's glory and her grief ;
 GREENE, next to WASHINGTON, in war her pride.

Young MONROE for his country prompt to bleed,
 Fair op'ning of a long and bright career ;
 And HAMILTON, who won but half fame's meed,
 Doom'd by false honour to an early bier.

KNOX, FRELINGHUYSEN, vainly would my lays
 Record each Hero ; there were many more,
 A young chief led the van, whose highest praise
 Is that he honour'd e'en the *name he bore*.*

Brave were the *leaders* ; brave the hosts they led ;
 'Mongst others the fam'd JERSEY BLUES were found ;
 Some who at BUNKER HILL in battle bled ;
 VIRGINIA'S HORSE in many a field renown'd.

But why name the stern NORTH or fiery SOUTH ?
 One kindling spirit animated all ;
 One word, for LIBERTY, was in each mouth,
 And each heart vow'd to win her or to fall.

On ! on ! to Trenton on ! The storm is past ;
 Day dawns, the ling'ring clouds with purple glow,
 And half in vain their toil ;— arriv'd at last,
 The rising sun reveals them to the foe.

Far o'er th'illimitable waste of snow
 The bright sun shoots aslant his glancing rays,
 On roof and tree the icicles all glow,
 And the whole world seems kindling in one blaze !

Unheeding of the scene's magnificence,—
 Each startl'd ear attends the hostile drums,
 Each eye is turn'd but where the sun beams glance
 On cannon, bayonets, and gath'ring plumes.

*Captain WASHINGTON of the Virginia Lighthorse.

The dread suspense that ushers in the strife,
 And leaves the mind a pause to doubt and think,
 Gives the heart time to whisper, "Sweet is life;"—
 In such an hour the brave may sometimes shrink.

The CHIEFTAIN mark'd the glances on him turn'd,—
 Anxious, half fearful,—of a thousand eyes,—
 And all his mighty soul in his face burn'd,
 And as the sunbeams kindled snow and skies,—

So by that glance was kindled many an eye;—
 And many a heart beat high, when his bright sword
 Gleam'd in the Hero's eager hand,—and high
 He in his stirrups rose, and gave the word.

Brief were his words, 'Ye brave,--- behold your foe !
 Remember what a prize is lost or won ;
 And let that thought in ev'ry bosom glow,
 And nerve each arm to strike,---*march on ! MARCH on !*'

He ceas'd, and all his kindling ranks throughout,
 The flame like lightning flew from breast to breast ;—
 A thousand voices rose in one stern shout ;—
 A thousand eager hands their weapons press'd.

Their sudden shout,---the unexpected sight
 Of vengeful foes, they had deem'd crush'd forever ,
 Struck such a panic that, with dastard flight,
 The British cavalry spur'd along the river.

Fly dastards !---*ye* who boast your selves the *free*,
 And envious, fight to make the *freer* slaves,
 Fly from that late-scorn'd, deep-wrong'd enemy ;
 Your coward lives 'tis German valour saves !

Yet not from the deep debt to vengeance due
 Should ye escape, could Irvine's band have cross'd
 The destin'd ferry---fast your flight pursue,
 Still fancying at your heels the vengeful host.

Though thus surpris'd ;---left in the lurch by those
 Whom honour should have call'd to lead the fight,
 The Hessians with calm courage met their foes,
 And scorn'd to imitate their allies' flight.

Now rose the battle's din, the thund'ring drum,
And fife and bugle clanging rend the sky ;
With loud huzzas the hostile columns come,
Each stern foe looking in his foeman's eye.

Train'd in great Fred'rick's tactics, the array
Of the European host was fair to view,
And to a distant eye their ranks display,
On the snow, equidistant lines of blue.

Well taught that the united strength of all
Avails far more than single might or skill,
Each hand is tim'd to strike, each foot to fall,
As each were animated by one will.

Columbia's sons though higher valour warms,
To war unpractis'd, in loose ranks they stand ;
In chequer'd dresses and with rusty arms ;
Each trusts his well tri'd aim and sinewy hand.

The snow is beaten by a thousand feet,
A thousand bullets rend the quiv'ring air ;—
But when the hostile columns closer meet,
More horrid grows the din of battle there.

Wild stream the adverse banners on the gale
O'er intermingl'd ranks in furious strife ;
And martial music mocks the groan and wail,
Wrung from the agony of parting life.

Strike *Jersey Blues*, the wish'd for hour arrives
Of your revenge, more sweet as long defer'd ,
Your burning homes, your violated wives,
For vengeance call, and let the call be heard.

Strike *Pennsylvanians*, in your homes not far,
The fair, the helpless weeping, trembling wait ;
Roll back from them the tide of ruthless war,
And save from desolation your fair State.

Sons of *New England*, strike for those who fell
At Lexington and glorious Bunker Hill ;
And teach the haughty foe to know full well,
With them died not their courage or their skill.

Soldiers of Liberty, strike one and all,
 Yours is a common foe, a common cause;
 On ! on ! the haughty foeman quail, they fall,
 The day's your own ; On ! on ! with loud hurrahs !

Then fell, twas Frelinghuysen wing'd the ball,
 The Hessian, who deserv'd a better fate,
 And might have grac'd a better cause, brave Rahl,
 His chieftless followers fled, but fled too late.

Columbia's chief with comprehensive mind
 In danger calm, around the foe and field
 Had spread his toils,—a steely fence behind,
 Before, around, they see, recoil and yield.

Dire was the scene of slaughter, the pure snow
 Blush'd, soaking, melting with warm human gore ;
 But weeping mercy clasp'd the vanquish'd foe,
 And white rob'd peace still'd the spent battle's roar.

And proudly wav'd Columbia's *stripes* and *stars*
 O'er Britain's *red-cross*, humbl'd to the dust ;
 So shall they ever wave in future wars,
 Till death's last weapon lies in mouldering rust.

Farewell to those who fell in Freedom's cause,
 Ye gave for lasting fame a fleeting breath ;
 The deed receives a grateful world's applause,
 And conscious virtue soothes the pang of death.

Long shall your children's children tell with pride
 How their brave fathers fell on Trenton's plain ;
 And bless your memories by the fire side,
 Long after Britain's hosts recross the main.

How different is the hapless Hessian's lot,
 As his eyes close upon a foreign strand,
 And his blood for a tyrant flows, his thought
 Still turns to, and regrets his distant land.

There lies a youth, whose stiff'ning limbs were cast
 In nature's finest mould, whose deep blue eye
 Now glazing into death, a short hour past
 Beam'd laughing hope, or shone with courage high.

This morn, in fancy, he smil'd on his home,
And a fair maiden to the altar led ;
That sweet illusion broken by the drum,
He fought and fell, the snow his dying bed.

And, haply, as he drew his latest breath,
His heart still glow'd with love's immortal flame,
Glow'd with that maiden's image, e'en in death,
And his last falt'ring sigh breath'd forth her name.

Ah, hapless maiden ! oft thy tearful eye
Will watch for his return, but watch in vain.
Long shalt thou curse thy country's tyranny,
And mourn for him who ne'er can come again.

There lies in manhood's prime a rugged form,
How many look'd for bread to that strong hand,
That breast unshaken in the battle's storm,
Had prov'd a bulwark to his native land.

His dying thoughts were of his cottage home,
Ah ! in far happier days his lov'd abode.
There must his *children* bear an orphan's doom,
And his *wife* weep her early widowhood.

Not for his native land his blood was shed ;
A princeling's pamper'd minions must have gold,
And so, like cattle for so much per head,
To fight a tyrant's battles he was sold.

How long, oh Heaven ! how long must we deplore
Such tyranny, and curse—but curse in vain ;
Great God ! hast thou no thunderbolt in store
To blast these traffickers in human pain ;—

These princely traffickers,—who merchandize
Make of man's body, yea his heart and mind
Then coldly turn and revel on the price,
And fatten on the blood of their own kind !

But Tyrants ! ye shall soon shake on your thrones,
The widow's and the orphan's cry to Heaven
Ascends, th' oppress'd shall wake, and these vile drones,
From pow'r, so long abus'd, with shame be driven.

And hear my prayer, All Merciful and Just,
 Who see'st th' oppress'd and hatest tyranny,
 When that last struggle comes, as come it must,
 May every battle field a *Trenton* be.

That glorious name recalls my wand'ring muse,
 O for an angel's burning pen to write
 How far and wide, the spirit stirring news
 Flew through the kindling land, of *Trenton's* fight !

As when the last survivors of a wreck,
 Long tost upon the wild un pitying wave,—
 At life's last ebb, descry a stately deck,
 Crowded with friends fast bearing down to save;

Such was the joy each patriot bosom felt,
 From mouth to mouth as the glad tidings flew,
 And many were the stubborn knees that knelt
 To pay the God of Battles honour due.

And, next to heaven, that almost godlike man,
 In victory great, and greater in defeat,
 The daring to perform, the wise to plan,
 His name with heart felt blessings all repeat.

And those who late, despairing of relief,
 Crouch'd to the cruel and insulting foe,
 Now throng'd to follow the victorious chief,
 And urg'd back the red tide with blow on blow.

The rolling years peace, plenty, freedom bring,
 And *Trenton's* Hero, in his full renown,
 Thron'd in the hearts of millions, more than king,
 Once more revisited the rescu'd town.

How chang'd the scene ! No hostile steel is there,
 Love plays with innocence in rosy bowers,—
 And grateful matrons grave and virgins fair
 His triumphs sing, and strew his path with flowers.*

* Every one who has read the biography of Washington, must recollect the beautiful and affecting manner of his reception at *Trenton*, when on his way to assume the duties of President of the United States, to which office he had just been elected by the unanimous voice of the people whom his conduct and valour had made free.

O thou, sole Hero of unstain'd renown,
 Whose splendid talents set thy country free,
 Whose brighter virtues could decline her crown,
 Vain are feeble *my* lays in praise of *thee*.

But latest ages shall repeat thy name
 Till endless night shroud the last setting sun ;—
 And future bards embalm thy deathless fame
 And unborn millions bless thee, WASHINGTON !



*Lines written after a first visit to the Passaic falls,
 at the age of nineteen, (since corrected.)*

Hail ! spirit of the dashing waterfall,
 Inspire my lays, and make them worthy thee,
 Nor yet disdain a nameless poet's call,
 Who wander'd many a weary mile, to see

Thy far fam'd grandeur, and the chaos wild
 Of rushing waters foaming down thy steep
 Of rocks, from everlasting ages pil'd,
 Far flight ! to mingle with the troubl'd deep.

He came to *see* thy grandeur ; not to *hear*,
 For fate had seal'd his ears to earthly sound,
 And from his early childhood, many a year,
 To *him* unbroken silence reign'd around.

Not from his birth,—in childhood's day he heard,
 And lov'd to hear—the mimic torrent's roar,
 When from the hills, by falling floods fast stirr'd,
 The swol'n brook rush'd before his cottage door ;

Nor less he lov'd the softer melody
 Of whispering zephyrs, birds, or murmuring rill,
 Or human voice, but all was gone, and he
 Sat lone amid society, midst uproar still.

Yet though he heard not, his admiring eye
Took in the charms of nature with a gaze
That never satiated, and a sigh
Scarce rose in memory of his former days.

And all was still around him, but within
The passions stir'd their elemental war ;
And mem'ry woke the music, and the din,
The long remember'd tones of years afar ;—

Tones grown by distance fainter, scarcely now
Distinguish'd, but they charm my inmost soul,
And aching thoughts will come across my brow
To think, how fast the stream of time must roll

That weakens each impresion, on the heart
Long cherish'd, of our days of happiness,
Till, like a vanish'd vision, all depart,
And leave a dreary blank of pain or bliss.

So on the canvass, mingl'd light and shade
Present a beauteous vision to the eye,
Of absent scenes, but when the colours fade,
In one unsightly blot blend earth and sky.

Blest be his deathless memory, who fir'd
With more than mortal genius, could invent
Those symbols heaven alone could have inspir'd !
Or was the art to man by heaven lent ?

Hail ! first and fountain of the arts ! to thee
Letters ! I owe what pleasures I possess,
Though others feel thy power in less degree,
None but the deaf canst thou so fully bless.

Ears to the deaf thou art, speech to the dumb,
By thee alone the world is known to me,
By thee alone my thoughts have learn'd to roam
Beyond the narrow bounds of what I see,~

Feel, taste, or smell ; by narrow sense confin'd
Had my ideas ever been, but *thou*
Unroll'd the page of history, and my mind
Expanding, new ideas caught, and learn'd to glow.

Yet small the commerce with the world I hold,—
I found, or thought I found, a chosen few ;
A chosen few, with hearts of kindred mould,
With candid minds, and friendship ever true.

And I might deem I found, if such there be
In this our imperfection, and with such
My happiest hours were spent in social glee,
When words could tremble on the finger's touch.

To you, companions of the social hour,
To you I dedicate my artless lay,
A tribute paid to friendship, not to pow'r ;
Let venal bards a patron's praise display,

Thus much of him who sings ; his humble home
Was near where young Passaic lingers slow,]
Unbroken by the tumbling cat'ract's foam,
And birch and willows shade his quiet flow.

There was he wont, where Cheapside's meads are spread,
Twixt willow groves, in long and level view
Of grass luxuriant, to swing the blade,
Or trail the rake or fork as each occasion drew.

There was he wont, the scythe and rake at rest,
To bend his trembling angle o'er the flood,
Or part the curling waves before his breast,
Or guide the light canoe as pleas'd his mood.

There was he wont to watch the quiet flow,
That seem'd so still as it should ne'er be broken,
And often had he long'd to see and know
Whither the waters flow'd; and thus 'twas spoken;—

Ere rolls the river twenty miles from hence,
Before his waters meet the Ocean tide,
His floods twice overleap the rocky fence
Of crossing mountains, rear'd in giant pride

He heard, and eager to behold, he went
On his lone pilgrimage to nature's shrine ;
Wond'ring he saw, and with rapt spirit bent,
Admiring in his works the power divine.

And while the spirit of the wondrous place
 Strong, deep emotions stir'd within his breas't—
 Their shadow in these lines he sought to trace,
 Lines to that chosen, friendly few addressed.

PASSAIC FALLS

I.

Come to the falls ye young and fair,
 Scenes worthy of beauty's gaze are there.
 There are scenes to mock the painter's art,
 Scenes whose grandeur expands the heart;
 For who can gaze on the rocks so high,
 And the foaming fall of waters nigh,
 And the evergreen woods that wave around,
 Shading the cold and rocky ground;
 But feels his mounting spirit climb,
 To grasp the whole of the scene sublime,
 And his heart beat high, and his bosom glow,
 With feelings the absent can never know.

II.

There are works of nature, and works of art,
 And each has amply done its part.
 Nature has rear'd the lofty hills,
 And pour'd through the vallies their thousand rills,
 That water each fruitful vale and mead,
 Where harvests wave or cattle feed;
 Till meeting and mingling, they pour along
 In one dark current, deep and strong;
 And nature has planted the woods waving wide,
 And pil'd the rocks on the mountain's side,
 And cleft a path for the river's course,
 Where it rushes with more than a whirlpool's force.

III.

Her task is done, and taught by art,
 Man follows her steps to do his part,
 A little being of pigmy might,
 But his strength is guided by reason's light.
 With sinewy arm he turned the soil,
 And golden harvests rewarded his toil;
 He founded the dam, and built the mill,
 And food and raiment repaid his skill;

He dug the mountain and bridg'd the vale,
 And saw in mid-air his vessels sail;
 And he sat him down in the pride of his heart,
 To joy in the fruits of his toil and art.

IV.

Yet must we own that his labour seems
 To have shorn the mighty flood of its beams;
 I grieve that his scheming and plodding brain
 Should prove unpoetic, when bent on gain;
 That he should prefer the monotonous hum
 Of the clattering jenny, and card, and loom,
 Though thousands by them are cloth'd and fed,
 To the dashing roar that makes dizzy the head;
 To weave sheets of cotton, that he should restrain
 The broad sheet of water down to a skein;
 And most, that a mighty and freeborn wave
 Should be fetter'd to work six days like a slave.
 Then choose we, to visit the falls, some day
 When the waters enjoy a holiday.

V.

There are scenes to please both sad and gay,
 To chase our cares and our sorrows away;
 The flashing sheet in its foaming fall,
 Like a snow white curtain on a murky wall;
 Like a midnight flash through a sable cloud,
 While thunders are rolling long and loud.
 We stand above on the fearful steep,
 And mark the dark floods that bound to the leap;
 Stand not on the edge of the precipice,
 So fast rush the waves down the dark abyss,
 That the gazer, stun'd by the sight and sound,
 Feels his head grow dizzy, and the world spins round.

VI.

There is a light and fairy bridge
 Hung o'er the chasm, from edge to edge
 Of each lofty precipice's brink,
 So slight that our feet from the passage shrink;
 But the bridge is strong, and, to mortal eyes,
 In the shades beyond an Elysium lies;
 Pass we the bridge, but pausing here,
 With a pleasing mixture of awe and fear,
 Trace the dark floods as they descend,

Whitening, and whitening, till they blend,
 White as a fall of drifted snow,
 With the tossing and foaming waves below.

VII.

After their long and rapid flight,
 The foaming surges collect their might,
 Like the broken ranks of a numerous host,
 After a hard fought battle lost ;
 The river rolls on in an endless race ;
 And the surges curl high around the base
 Of the lofty, black and wave worn rocks,
 Sever'd long since by earthquake shocks ;
 But high in air the mounting spray,
 A cloud of mist in the solar ray,
 With rainbow dies is seen to glow,
 While rocks and waters are warring below.

VIII.

So rose the spirit of her whose breath
 Pass'd here in the short agony of death.—
 See yonder the place where the yawning wave
 Was youth and beauty's untimely grave ;
 Where the snow white foam was her funeral shroud,
 And her funeral hymn the surges loud ;
 Alas ! how truly the scripture saith,
In the midst of life we are in death.
 She came a young and happy bride,
 And the man of her choice was by her side ;
 She came in mirth and gladness of heart,
 To the place whence she was never doom'd to depart ;
 How dreadful such fate to the youthful mind !
 And yet perchance her fate was kind.*

IX.

She left the world, with its hopes and fears,
 In the gay and joyous spring of her years ;
 She left the world with its sorrows and cares,
 Ere age had silver'd her glossy hairs ;
 Ere her eye lost its fire, her cheek its bloom,
 Ere her early friends were laid in the tomb ;
 She had partaken of all earth's bliss,
 And departed to a better world than this ;
 To that land where ties are never torn,
 Where joys are never, never outworn ;
 * Whom the gods love die young &c.—*Byron.*

Shall we weep as we pass the fatal spot ?
 Yea, weep ; not for her's, but her lov'd one's lot.

X.

Yes, weep ye for him who hither led
 His bride, so lately won and wed ;
 Who held that fair hand so lately given,
 As the best—best gift of bounteous heaven,
 As the pledge of long years of coming bliss ;
 Even there, on the brink of the precipice,
 Perchance, as his eyes for a moment rove,
 With the fervor of woman's trusting love
 That hand was warming in his own warm clasp,
 When it slid forever from his empty grasp !

XI.

How bore up his heart in that awful hour
 Of black despair's unmingl'd power,
 Whose floods whelm'd his hopes and feelings warm,
 As the surges whelm'd her falling form !
 Think ye not the short struggle of passing life
 Was bliss to that moment's fearful strife ?
 Was not it a voice divine that said,
' Weep for the living, not for the dead ?
 Does thy lov'd one's lot, in thy place of rest
 Blest spirit, disturb thy heavenly breast ?
 Or sleep'st thou yet by favor divine,
 Till his spirit be free'd to mingle with thine ?

XII.

The bridge is pass'd and with pleas'd surprise
 We gaze on the scene that before us lies ;
 So heroes' shades pass'd the stygian floods,
 To roam in Elysian fields and woods ;
 So mussulmen tread the narrow way,
 To the blooming gardens where houris play ;
 Slowly we quit this classic ground,
 Where poetry breathes in all around ;
 Ling'ring around each scene once more,
 With reluctant steps we leave the shore ;
 Long to remember, and long to tell
 Of the scenes which we bid a slow farewell.

The lady whose fate is here mentioned, was the lately married wife of the Rev. Hooper Cumming, then of Newark, she fell from a rock 74 feet in height, in June or July 1812, and perished in the awful gulf below.

THE BROOK.

Let mightier bards a loftier theme demand,
Niag'ra's fall, that shakes the solid land ;—
Rivers that rise amid eternal snow,
And to the ever blooming tropic flow ;
Bearing on their broad, ocean waves along
The wealth of states with giant growth upsprung ;
A humble bard must choose a humble theme,—
Then be my choice the little nameless stream,
That creeps, though scanty, yet unfailing still,
With gentle murmur underneath the hill,
The low green hill on which my cottage stood,
Facing another, loftier, crown'd with wood.
The little stream that flow'd for ages here,
Wore its deep channel deeper ev'ry year ;
Till the fix'd base of either solid hill
Seem'd mov'd to give a passage for the rill.
Sweet brook ! upon whose banks, when fortune smil'd,
I lov'd to play, a happy, *hearing* child.
The gentle murmur, and the dashing roar,
For each by turns I listed from thy shore,
The notes of birds that from thy thickets sung,
The rural sounds that through thy valley rung,
Such were the tones that I with thee recall ;
But now 'tis silence, death-like silence all.
Yet, ling'ring through the lapse of noiseless years,
They seem with pleasing murmur in my ears.
Thou, when the sun beam'd high o'er vale and hill,
And larger brooks were dry, flow'd'st murm'ring still ;
Then in thy cooling stream I lov'd to lave,
And sport—an infant in the infant wave ;
Lov'd o'er thy stream my little rod to bend ;
And joy'd to see the struggling prey ascend.
When winter came, with snow and biting frost,
And each stream show'd a polish'd bridge acrost.
Then many a heedless truant left the school
To tempt the bosom of some little pool ;
Some o'er the ice on curving skates to glide,
And those less lucky were content to slide ;
Over the crackling surface swift we go,
And scare the fishes in the depths below.
But when the beaming sun comes back again,
And the glad spring resumes her smiling reign,

Lo ! thy free'd stream leaps onwards like a roe,
Its sparkling waves seem laughing as they flow.
Then many a welcome, annual visitant
Makes in thy little pools his summer haunt,
The sucker tribe from deeper streams come on,
And in large shoals ascend the brooks to spawn,
By nature taught, their num'rous foes to shun,
They hide from day light under bank or stone ;
Vain hope to shun ! though instinct teach the plan,
Can instinct baffle mischief loving man ?
For when the robe of darkness wraps the earth,
The pilgrims of the streamlet venture forth.
Then to the brook the eager youth repair,
Each with his birch bark candles and his spear ;
A blazing torch in one hand held on high,
Betrays the finny victims as they lie ;
And from afar that torch is seen to gleam,
A wand'ring star along the glittering stream,
The toothless prey, thoughtless of danger, gaze,
Dazzled and fascinated by the blaze.
The sportsmen wading to the thighs, advance,
Each depth and shallow scanning with keen glance ;
They mark with flutt'ring heart, and eager eye,
A scaly back in shadowy outline lie ;
Oft blends the fish so nicely with a stone,
By the slight play of fins 'tis mark'd alone.
Look there ! with mincing footsteps drawing near,
And cautious aim, the fisher lifts his spear,
Supine the victim lies, nor sees with dread
The barbed steel impending o'er his head,
Till by the blow transfix'd, he writhes in vain,
His fruitless struggling but augments his pain.
Thus once I waded down the stream alone,
And the fish fill'd my basket, one by one.
And now, in my mind's eye, my store of fish
Lay smoking on the board, a savoury dish ;
When wading onward, on my prey intent,
I stumbled in the water, dire event !
Quench'd is my torch, night reasserts her sway,
My mangl'd fish float on the stream away ;
My basket, spear and hat follow them fast,
Dripping I flounder'd to the bank at last ;
Not here my woes might have an end that night,
Two miles from home, and not a ray of light ;
Bog, bush, and brier in my path succeed ;

Be warn'd, ye youth! and take a friend in need.

Fair brook! and hast thou flow'd for ages here,
 And quench'd the thirst of hunter, or of deer?
 Or bath'd the polish'd limbs of Indian maid,
 Or water'd flow'rs that in her ringlets play'd?
 May not the corses near thy course have seen
 The loves of heroes with some Indian queen?
 Some Pocahontas, blessing with her charms
 Her nation's foe, once shielded in her arms.
 May not thy banks have witness'd deeds of blood,
 Till thy pure stream flow'd on,—a crimson flood?
 And vanquish'd warriors' footsteps sought thy bed,
 To hide from foes the path by which they fled?
 Have the wolf's howl, the panther's savage yell,
 Disturb'd the quiet of thy tranquil dell?
 Did ever giant Mastodon come by,
 And at one gulp drink half thy channel dry?
 Taught here the beaver, social artizan,
 A lesson that might profit savage man?
 Vainly we ask, the forest lords, we know,
 Were here, but they have gone long years ago;
 Gone, too, their memory, their arts, their arms,
 Ev'n with the wave that mirror'd back their forms;
 Vainly as we should follow in its flow,
 The wave that lav'd thy banks some years ago;
 So vainly plunge we in oblivion's tide,
 Conject'ring how they liv'd, or when they died.

Flow on, sweet brook, in thine allotted sphere
 Do good: Quench thou the thirst of lab'ring steer;
 Be thine the drooping flow'ret to revive,
 And bid thy willows and thine alders thrive;
 So in their boughs the joyful birds shall sing
 Their loves, renew'd with each returning spring;
 The thirsty traveller shall bless thy wave;
 In thee, perchance, her limbs may beauty lave.

Flow on,—sweet brook! towards the boundless sea;
 With mightiest floods there mingled thou shalt be.

Note.—I know not whether the fish called Suckers in this part of New Jersey, are known by that name elsewhere. They have a toothless mouth, so shaped that they cannot take the hook, and are only to be taken by the spear or net. Their habits are as described in the poem. The torches or candles, are made of rolls of white birch bark, and give a very bright blaze.

There is a tradition that the last lingering family of the

natives, in the County of Essex, at the commencement of the War of '56 descended the brook into which this flows, during a freshet, in a canoe of chesnut bark, and entering the Passaic followed its course and that of the Hudson to Canada. Hence that larger brook, and the whole neighborhood were long called Canoe Brook.



WINTER.

The winter of Thompson and other English Poets is no longer a faithful portrait, when applied to this country. The following little poem, however faulty it may be in other respects, is at least a faithful description as far as it goes, of the winter season among the hills of East Jersey. The choice of the measure was purely accidental, and the poem was chiefly written before the author had ever read any considerable pieces in that measure, except *Burns' Cotter's Saturday Night*. (The unusual length of the final lines I hope may be excused.)

I.

Lo winter comes ! his angry tempests sweep
From the cold north, to crush the drooping year,
Gath'ring the leaves in many a mould'ring heap,
Those heaps still shifting as the winds still veer,
Or when the blinding snow falls, far and near
Borne on the blast 'tis scatter'd o'er the plain,
And many acres oft times are swept bare,
And battlements across the paths remain,
Which the numb'd trav'ler or his steed may flounder
through in vain.

II.

Adieu to summer's lov'd and lovely train,
Flow'rs of the field, the meadow, or the wood;
Adieu to purling streams, stern winter's reign
Has chill'd the flow'ret and enchain'd the flood.
No more the fields yield bird and beast their food,
Berries are few and grass they find no more ;

Some gnaw the tender twig and scaly bud,
 Some throng around the well fill'd barn's wide door,
 And some more provident enjoy their winter's hoarded store.

III.

The summer birds whose songs and varied dies
 Delighted late, their hour of love pass'd here,
 With far borne flight have sought more clement skies,
 Where verdant spring rules all the circling year ;
 A few remain, or better formed to bear
 Our climate, or worse form'd for distant flight ;
 The saucy crows in dusky bands appear,
 The clam'rous jays in gaudy colours bright,
 While the more timid quail and partridge hide from human
 sight.

IV.

The stove is fix'd for winter's coming war ;
 No more we linger in our leafless bow'rs,
 No more the kitchen door is left ajar,
 Nor empty parlour hearth adorn'd with flow'rs ;
 While the fierce tempest musters forth its pow'rs,
 And rules the cheerless night, and shorten'd day,
 Beside an ample fire the evening hours,
 In the wild storm's despite, we pass away,
 Still cheerfully, with apples, nuts and cider, books and play.

V.

And gloomy winter has its pleasures still,
 The social ev'ning round the ample hearth ;
 And when the snows fall deep on vale and hill,
 And fleecy white enrobes the frost bound earth,
 From its long rest the painted sleigh comes forth,
 The cushion'd seat while happy lovers share ;
 And jingling sleigh-bells echo to their mirth,
 While for one night they drive away from care,
 O happy mirth, when so well met the gallant and the fair !

VI.

And oft the hunter o'er each hill and dale,
 With eager steps pursues his timid prey ;*
 Nor can the victim's art or speed avail,
 When faithless snows her every step betray,
 What though she feed by night and hide by day
 The snows betray her to his steady aim,

*The hare. They are popularly called rabbits.

Where, when the ground was bare, unmark'd she lay ;
 Or in the wall if she of safety dream,
 Wed'gd by the treach'rous stones, he tears away his trem-
 bling game.

VII.

But if some friendly warning prompt her flight,
 Her fleet steps may escape the quick aim'd gun ;—
 On rush the ready hounds with fierce delight,
 With eager noses to the snow they run ;—
 Poor thing ! by art or speed must life be won,
 Should thy first efforts wing'd by fear be vain,
 Try then thy art in many a mazy turn,
 And still thy former footsteps seek again ;
 Perchance thy baffl'd foes may trace the labyrinth in vain.

VIII.

And, shiv'ring, oft the eager sportsman lies,]
 Hid near some nanny bush at close of day,
 There like grimalkin when a mouse she spies,
 He waits the coming of his feather'd prey.
 When gath'ring twilight wraps all things in grey,
 The lonely partridge seeks her fav'rite food,
 But from the ambush burst the flushing ray,
 The poor bird's open'd bill is fill'd with blood,
 She falls, and flutt'ring beats the snow with blood stain'd
 plumage strew'd.

IX.

When cold northwesterners keen and biting blow,
 And rule with chilling sway the lengthen'd night,
 Pools cease to curl, and streams forget to flow,
 And nature sleeps, frostbound by winter's might—
 The youth still bent on play in cold's despite,
 Leave the warm fireside, or the cooler school,
 To prove who best shall glide in circling flight
 O'er the smooth surface of the frozen pool,—
 'Tis manly sport, but youth beware you fall not through a
 hole.

X.

There is delight in gliding thus along
 In wheeling flight, with more than mortal speed !
 In striving which of the advent'rous throng,
 Shall shortest check his race, or swiftest lead ;

One, gliding forward, gives the challenge, need
 Right good has he to prove his utmost skill,
 On rush the rest, swift as the fighten'd steed
 That headlong flies, releas'd from lumb'ring wheel ;
 And deep the crackling ice is plough'd by many an iron heel.

XI.

Well I remember that strange mingl'd thrill
 Of fear and pleasure which I felt, while gliding
 Over the new formed surface, polish'd still ;
 So transparent it was that, gently sliding,
 I mark'd the fishes in the depths abiding,
 Those calm—cold depths lay open to my view,
 While I, in that frail viewless prop confiding
 That slid beneath me if a slight wind blew,
 Felt the light crust begin to crack, 'twere death if it broke
 through.

XII.

Blest mem'ry come, and in my bosom burn,
 While borne on fancy's wings with rapid flight,
 Down the long vista of past years I turn,
 And trace anew the scenes of past delight ;
 How often, when a child, I dream'd by night,
 And thought of New year's promis'd joys by day,
 And when it came, awake long ere the light,
 Strove the first greetings of the year to pay ;
 O ! I was happy then as child can be with feast and play.

XIII.

It was my grandsire's birth day, and 'twas hence
 Kept ever in our house with double joy ;
 We keep it still, but gone is the keen sense
 Of happiness that thrill'd me when a boy ;
 Why should the cares of manhood so alloy
 Pleasures so pure, so innocent as those ?
 Alas, e'en guiltless pleasure seems to cloy,—
 Still do I love thee winter with thy snows,
 Love thy long ev'nings, when the busy mind leaves to the
 wearied frame repose.

XIV.

Yet are not farmers idle, though the field
 Frost bound, demands not now our toil or care ;
 In shelt'ring barns the sounding flail we wield,
 Or for the wheel and loom our flax prepare ;

Or wield the axe, and brave the frosty air,
 Providing fuel for the ample hearth ;
 And patient wait, till the revolving year,
 Bring spring again to warm each flow'rets birth,
 And birds return, and all be stirring labour yet all mirth.



The following address was written about a year ago, on the occasion of the Fair held at the New York City Hotel for the benefit of the Blind.

ADDRESS OF THE DEAF AND DUMB TO THE BLIND.

Beats there a human heart so cold,
 So selfish and unkind,
 That can refuse its sympathy
 To the *poor helpless blind* ?

E'en *we* must pity those, whose eyes
 Can never see the light :—
 The *joyous light* that wakens us
 To ever new delight.

When, with soft step, the rosy morn
 Steals through the window pane,
 And at her smile the heart leaps up
 To life and joy again.

She gives us winged messengers,
 That still unbidden fly,
 Ready in countless throngs around,
 With news from far and nigh ;—

With news of all fair things around ;
 And as the seasons range
 From loveliness to loveliness,
 They tell us every change.

Nay, more ! she gives to see the look
 Of sympathy and love :—
 To read the volume that points out
 The way to heaven above.

Poor hapless ones ! to whom the morn
Still comes, but brings no light ;
To whom the evening comes, but brings
To you no deeper night.

Yet *we were* more unfortunate
Than ever were the blind !
Your darkness is but of the eye,
But ours was of the mind.

We by the eye were taught to hear ;
And blest Philanthropy,
Unwearied still, would by the touch
Instruct the blind to see.

And 'tis to aid this heav'n born plan,
That fingers fair have made
The specimens of art and taste
In this gay hall displayed.

And *we* whose hands are wont t' express
Each feeling of the heart,
The labors of those hands would give,
'Tis all we can impart.

As others pitied *us*, 'tis ours
In turn to pity *you* ;
We who have learn'd to read God's word,
Wish *you* to read it too.

Although you cannot see the gifts
Your friends for you have wrought,
Nor their kind looks of sympathy
For your unhappy lot ;

Nor the fair forms that through this hall
Move in a flood of light,
And seem to us as *Angels* sent
On Mercy's errands bright.

Yet you can hear the accents sweet,
That from hearts warm and kind,
Plead in their kindest, sweetest tones,
For the poor helpless blind.

And many a heart will thrill, when rise
 Your voices sweet and clear :—
 'Tis *we* must then *your* pity claim,
 Your song we cannot hear.



MY HOME, FAREWELL.

I paus'd upon the mountain's brow,
 And turn'd me to survey
 My native hills, all smiling now
 Beneath the sun of May.
 The bustling world before me lay,
 Where I must win a name ;
 Hope beckon'd to the onward way,—
 And whisper'd thoughts of fame.

But memory fondly linger'd back,
 And dwelt, midst gath'ring tears,
 Upon my life's eventful track
 Through few,—but changing years.
 My early loves, and hopes, and fears,
 Though disappointment's shroud,
 Shone forth, as when the sun appears
 One moment through a cloud.

Farewell the soil my steps that stay'd
 In tottering infancy ;—
 Where free my bounding footsteps stray'd
 In boyhood's thoughtless glee !
 Her treasur'd stores, has memory
 Link'd with each field and spring ;
 She clings to every rock and tree
 As a familiar thing.

And *here* in childhood's day I heard,
 Who ne'er again shall hear,—
 Or human voice,—or song of bird,—
 Or water murmur'ing near.

The *echo*-that, with wond'ring ear,
 I traced from hill to hill,—
 Ling'ring through many a noiseless year,—
 Rings in my fancy still.

Here was the light of early love
 Upon my pathway shed,—
 A meteor's light destin'd to prove,
 That dazzled me and fled.—
 And here that sister's grave is made
 Upon whose love I leant—*
 Oh fate! on this devoted head
 Is not thy malice spent?

My native home! farewell once more!
 Hope darkens on my mind;
 I tempt the unknown world before,
 And leave my home behind!
 Where shall I meet with friends so kind,
 As those who loved me well?
 Another home where shall I find?
 But yet my home, farewell!



THANKSGIVING HYMN.

Bless ye the LORD—assembled friends,
 With grateful hearts your voices raise;
 For all the bounties that he lends
 Repay,—O small return!—your praise.

Praise HIM the breath of life who gave,
 And day by day sustains that breath;
 Who gave you hopes beyond the grave,
 And souls that triumph over death.

Who gave you senses to enjoy,
 And each supplied with grateful food;
 The breath, mind, sense he gave, employ
 To testify your gratitude.

* See "My Sister's Funeral."

And let your kindling souls expand,
 And praise the LORD with voice and heart,
 Who, in this highly favor'd land,
 Midst countless blessings, cast our part.

While darken'd millions bow the knee
 'Neath despot's scourge,—to idol stone;
 We walk in LIGHT and LIBERTY,
 And learn to worship God *alone*.

And let your joyful praise resound
 To HIM, who bade the pestilence*
 That scourg'd so many lands around,
 Touch lightly, and pass quickly hence.

Praise HIM, who bless'd the land with peace,
 And fill'd our barns with golden grain;
 Whose mercy giveth the increase,
 Or else our labors were in vain.

And though, sometimes, his chast'ning rod
 Has fallen, let us praise him still:
 And humbly bow our hearts to God;
 Nor murmur at our FATHER's will:

Proud man! on whom his blessings fall
 As falls the dew,—wilt thou repine
 Like froward children,—if not all
 Thy foolish heart may crave, is thine?

No! Higher swell the grateful song,
 And, when this life has pass'd away,
 May we be found among the throng
 Who keep *heaven's great thanksgiving day*.



THE MISSIONARY'S FAREWELL.

The following hastily written lines were addressed to the
 Rev. J. B. C. on the eve of his intended departure, as a
 Missionary to the East.

Why leavest thou thy native land
 To cross the deep wide sea?

*The Cholera.

Have the shining pearls of a foreign strand,
And its gold, such charms for thee?

“Not for wealth seek I a foreign realm,
And a nation slaves to vice;
Far greater wealth I carry to them,
Even the pearl of price.”

Do the hopes of glory fire thy breast
In the field of battle won;
Wilt thou hazard life and forfeit rest
For the palm of brief renown?

“I go not to carry a sword or strife,
But heavenly peace and balm;
I forfeit rest, and hazard life
For a far less fading palm.”

Does the thirst of learning lead thee forth
Through countries of old renown?
Wouldst thou know what the wise men of the earth
Through ages have handed down?

“I go not truth to learn, but to teach:
This volume that says: GO YE
THROUGH ALL THE WORLD AND THE GOSPEL PREACH;
Is learning enough for me.”

Farewell! and may HE who holds the sea
In the hollow of HIS hand,
Restrain the winds and waves for thee,
And guide thee safe to land.

May HE who giveth the increase,
Where man can but sow the seed,—
Spread through thee the gospel of peace.—
Farewell! God send thee speed!

WINTER COMES.

Lo Winter comes ! We feel afar,
And shudder as we feel his breath ;
That bids all life prepare for war,
And makes all nature sick to death.

He breathes on earth ;—her fields and bowers
Of all their charms the spell bereaves ;
The garden mourns its blighted flowers,
The trees sigh o'er their fallen leaves.

The *constant* birds afar have fled,
As summer friends fly fortune's strife ;
The *fickle* butterfly lies dead
Beside the flower it lov'd in life.

Thus *Man*, though boasting friendship firm ;
And resolution fix'd and high,
Oft flies before the coming storm,
Then carols 'neath a brighter sky.

But *Woman*, who, in sunshine roves
As fickle as the butterflies ;
Still flutters round the flowers she loves,
And, rather than desert them, *dies*.



Farewell thou fair and fickle one,
Since we must part, farewell !
For cruel truth has broke the power
Of love's too pleasing spell.

Farewell to love, its hopes and fears,
Its joys and sorrows too,
—That sweeten'd and embitter'd years,—
Vain fancies, all adieu.

Farewell ye once aspiring thoughts
That made my bosom swell,
Ye hopes of earthly happiness,
Ye hopes of fame farewell.

Now random floating down the tide
 That rolls our lives along,
 Reckless of fate, I break my lyre,
 And speak no more in song.

I go from woman's fickle smile,
 To tempt the fickle sea ;
 I go where changing winds and waves,
 In change resemble thee.



Oh fair and lovely was the maid,
 That met my ravished view yestreen ;
 Her hair in graceful ringlets play'd
 And heaven's own light was in her e'en.

What smiles her bonny face adorn,
 The op'ning rose all wet wi' dew,
 That blooms on summer's fairest morn,
 Was never fairer to the view.

And could I call this lassie mine,
 And were her witching smiles my own—
 Come weal come woe I'd not repine,
 For her I'd live and her alone.



SONNET TO SPRING.

Spring comes, we breathe it on the balmy gale.
 We see it in the green reviving sod
 That quickens in the sun beam ;—all abroad,
 We hear it in the thousand notes that hail,
 With joyous minstrelsy the joyous birth
 Of nature, like the Phœnix, from her grave,
 High mounts the sun, the flowret spangled earth
 Joys in his smile, and at his smile the wave,
 Bursting its icy fetters, leaps along,—
 The sparkling waters bounding wild and free.
 Spring prompts the gambols of the lambkin throng,
 Spring prompts the buzzing of the waken'd bee ;
 Spring prompts all things to love and mirth and song.

NOTES.

Before taking our leave of the reader, we beg his indulgence to a few remarks concerning the original pieces at the close of the book.

We have often been surprised that among the host of novel writers who are incessantly aiming to delineate new characters, none have ever attempted to describe a deaf mute, unless the character of Fenella in Scott's *Peveril of the Peak* be considered as such an attempt. Here, we think, is an unexplored field, worthy of the genius of a Cooper, or an Irving.

The 'Orphan Mute' and 'Emma' are designed as humble attempts, not indeed to do justice to the subject, but to point out its capabilities to some abler writer. It is hoped they may be interesting, as they possess at least, the recommendation of novelty; and it is also hoped they may be useful, by awakening an interest on the subject in the bosoms of many, who, though by no means deficient in feeling, have suffered the many *louder* calls on their sympathy to supercede the silent appeals of the deaf and dumb.

Of the miscellaneous Poems, some of the smaller pieces have appeared in the columns of a newspaper, but will we believe, be new to most of our readers.

It is believed that the words and thoughts are in general original, but there are one or two intentional plagiarisms, which we forgot to notice in the proper places. The first part of the third stanza of 'My Home Farewell,' is, as the reader will at once perceive, borrowed from a passage in Scott's 'Lord of the Isles'.

The poetical pieces, will, perhaps, be considered interesting, as the productions of a young man who

has been totally deaf from the age of eight;—especially embodying as they do in many places the peculiar thoughts and feelings suggested by such a privation. In this respect they are nearly unique.

The author began to make rhymes at an early age. He began when the recollections of sounds were fresh in his memory, and his reminiscences of the harmony of measured syllables and rhymes were vivid and distinct. That he should have found pleasure in thus reviving, as it were, to the internal sense, those sensations to which the external sense was sealed forever, will be easily believed; and now, after the lapse of eighteen years, while nearly all other recollections of sounds have faded from his memory, he is still capable of forming a tolerable judgment of the effect on the ear of a line of poetry. Whether his early pieces were good or bad, it will be easily supposed that they excited both surprise and interest among the friends of the deaf boy; and received praises which encouraged their author to persevere in scribbling at first for his friends, afterwards for the newspapers; till, partly encouraged by his friends, partly forced by circumstances, he now presents himself to the world in the character of an Author.

Livingston, N. J. Feb. 18, 1835.

ERRATA.

Page 12, line 7, for *heard* read *hears*.

" 21, " 3, from bottom, the word *certain* ought to begin a sentence.

" 35, " 5, from top for *walks* read *walked*.

" 42, " 5, for *s soft*, read *s or c soft*.

" 51, bottom line, for *Levitic is* XIX, 12, read XIX, 14.

" 68, line 4, for *pernas* read *person*.

" 78, " 23, " *Spafford* read *Spafford*.

" 83, " 28, " *indistinctiveness* read *indistinctness*.

" 89, " 20, " *Barnad* read *Barnard*.

" " 19, " *Carey* read *Cary*.

" 101, " 1, " *virute* read *virtue*.

In various places the printer has omitted the accents over the vowels, in French Names &c. (as *Del'Epee*) for want of suitable type.

Various other errors escaped correction till too late, but as they do not affect the sense, it is unnecessary to specify them.

